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# Diocese of Louisiana:

SOME OF ITS HISTORY,

1838—1888.

## Also, some of the History of its Parishes and Missions,

1805—1888.

COMPILED BY THE

REV. HERMAN COPE DUNCAN, M. A.

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# THE DIOCESAN HISTORY.

THERE are six very clearly defined periods, or epochs, in the history of the Diocese of Louisiana, as an organization and apart from the history of its parishes, although, as a matter of course, that history is and can only be, chiefly but the aggregation of their several histories—(1) the epoch marked by abortive efforts at organization, from 1830 to 1838; (2) that of organization, from 1838 to 1842; (3) that of development, from 1842 to 1861; (4) that of resuscitation from the effects of the civil war, from 1866 to 1874; (5) that of disaster produced by civil and political misfortunes, from 1874 to 1879; and (6) that of renewed development, from 1880 to and including the present.

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## THE FIRST EPOCH.

ON the 18th January, 1830, there assembled in Christ Church, New Orleans, a Convention called to consider the propriety of organizing a Diocese. There were but two parishes in the State, Christ Church, New Orleans, and Grace Church, St. Francisville, the congregation at Baton Rouge being then dormant. These two parishes were both represented by Lay Delegates. There were three clergymen then resident in Louisiana, the Rev. Messrs. Hull, Bowman and Fox, who were all present and participating. The Rt. Rev. Dr. Brownell, Bishop of Connecticut, was also present, and was requested to preside, which he did. The Rev. Mr. Bowman was elected secretary.

A Diocese was organized, and a Constitution and some canons were adopted. It is of interest to know that this Constitution was

submitted to that noted canonist, the Rev. Dr. Hawks, and was approved by him previous to its presentation to the Convention.

This Convention was attended, said Bishop Brownell, by the principal Church people of New Orleans and other parts of the State, as well as by the delegates from St. Francisville.

A Standing Committee and other officers were elected. A resolution was adopted in favor of the organization of a "South Western Diocese," or rather, as it should have been called, Province, composed of the Dioceses of Mississippi, Alabama and Louisiana, with a Bishop exercising equally his mission in each. Measures were also taken to carry out this design.

But when an application came to be made to the General Convention of 1832 for an enabling act to authorize the proposed federation, the organization of the Diocese of Louisiana seems to have been forgotten. When that body enacted the requisite canon, it was entitled as one "authorizing the Dioceses of Mississippi and Alabama, and the churches in the State of Louisiana, to associate and join in the election of a Bishop."

It seems strange that the Diocesan organization in Louisiana should have been thus ignored, for the special canon was presented by Bishop Brownell, the president of the Louisiana Convention. It was not on account of size, or we might say the lack of it, for Louisiana, while it did not have as many Missions or Parishes as Mississippi or Alabama, did have more communicants than either of those Dioceses, as many settled clergymen as Mississippi, and more than Alabama.

It was also an unfortunate "oversight," for it gave birth to factions in Louisiana where none existed previously, and was a potent factor in the difficulty which postponed the establishment of the Episcopate in Louisiana for six years, in Alabama for twelve, and in Mississippi for eighteen years.

The origin of the difficulty, which became serious in after years, is to be found here. It may be accounted for only on the supposition that there was no one in attendance on the General Convention of 1832 to claim the admittance of the Diocese into the union, or else that those charged with the duty of maintaining the organization in Louisiana suffered it to fall into abeyance. This latter supposition is supported by the fact that the Vestry of Christ Church, New Orleans, passed a resolution, January 31, 1833, declaring it expedient, in view of action taken in Mississippi and Alabama, to bring into existence the proposed South Western Diocese, "that the churches of Louisiana should unite for the purpose of *reorganizing* the Diocese of Louisiana."



Be it as it may, the Vestry of Christ Church, New Orleans, adopting the foregoing as a preamble, on the said 31st January, 1833, passed a resolution appointing the Rev. Mr. Barlow, Joseph Lovell and R. M. Welman, a committee "to correspond with the churches in this State, recommending them to meet in convention at the City of New Orleans, on the last Tuesday in March of the present year [1833], for the purpose of forming a Constitution for this Diocese, and appointing delegates to meet in convention the Dioceses of Alabama and Mississippi." The Vestry appointed as delegates to the proposed Convention, Joseph Lovell, L. C. Duncan and R. M. Welman. The Vestry also passed a resolution recommending that "the meeting of the South Western Diocese take place in New Orleans, on the last Wednesday in March of the present year [1833], at 10 o'clock, and that they proceed forthwith to the formation of a Constitution of the South Western Diocese and the election of a Bishop." The Vestry also advised "the Convention of the Diocese of Louisiana to appoint delegates to the South Western Diocese, and that each church be represented by one Clerical and three Lay Delegates." They also authorized (*sic*) the Committee of Correspondence of the Vestry to extend their correspondence to the Dioceses of Alabama and Mississippi, and to "inform them of the proceedings as had, and invite them to carry into effect the object of the resolutions as respects the assemblies of the South Western Diocese and the election of a Bishop."

On the 26th March, 1833, the Vestry of Christ Church, New Orleans, met to "add additional delegates to those named at meeting held January 31st, to meet in convention the churches of Louisiana to be held *this day*—Messrs. Isaac Ogden, John Nicholson, R. Layton, Robert Pritchard, William Flower, G. Vance, N. Cox, W. Alderson."

No record can be found of the meeting for which the foregoing preparations were made. It may be surmised that it was held and the Diocesan organization dissolved, for on no other supposition can the action of the Vestry of Christ Church, New Orleans, of May 24th, two months subsequently, be reasonably explained, when they took action which they certainly would not, or ought not to have taken, if bound up in a Diocesan organization. It must,

however, be distinctly understood that this is only a surmise. The facts can only be disclosed by a discovery of the lost minutes.

It would appear that about this time doubts were developed as to the propriety of the action of the Churchmen in Louisiana under the special canon of the General Convention of 1832. This canon authorized the joint action in the election of a Bishop of the Dioceses of Mississippi and Alabama and the churches in Louisiana. To make such election valid must "the churches in Louisiana" be directly represented, or might those "churches" be represented by delegates chosen by ONE CHURCH, or Diocese, into which said churches might consolidate themselves—in a word, did the canon forbid the organization of a Diocese in Louisiana?

Two years afterwards this question of interpretation divided the Churchmen of Louisiana into factions. The Vestry of Christ Church, New Orleans, had evidently failed to see any such incompatibility when in meeting January 31st, or March 26th, 1833, for they adopted measures for the election of a Bishop under the canon by an assembly of the South Western Diocese in which Louisiana should be represented by delegates chosen by a Convention of an organized Diocese of Louisiana.

Subsequent to the last named date that Vestry changed its opinion, and thence onward to the ending of the scheme, adopted the other interpretation. To what influence they bent it is impossible to state; certain it is, the peculiar wording of the canon would require, by strict construction, the adoption of the second thought of the Vestry—delegates to the assembly of the South Western Diocese must be named by the Diocesan Conventions of Mississippi and Alabama respectively, and directly by the parish churches in Louisiana.

The question was also raised, by what vote, and taken in what manner, could a Bishop be lawfully elected. By some it was contended that a majority vote of the Convention, a quorum being present, would suffice, while by others it was contended that a Bishop could only be lawfully elected by a concurrent vote of the clergy and of the lay representatives of each State, and that should a majority of the clergy, or of the lay delegates, from one State, or Diocese, not vote with the majority there would be no election. And again, it was held that the canon of 1832 was unconstitutional; the jurisdiction of the General Convention being confined to the Dioceses entering its union, that body could not legislate for territory beyond its jurisdiction, much less provide for the election of a Bishop, part of whose jurisdiction would be under the authority of the General Convention, Mississippi and Alabama, and part beyond it, Louisiana, and in support of this view appeal was made to the action of the General Convention itself in 1817, when it declared, "That though the measure of a convention comprising sundry States in the Western country, may be a measure of temporary expediency, it cannot be authorized by this Convention consistently with the General Constitution of the Church, which recognizes only a Convention of the Church in each State."



In this connection it might be well to direct attention to the fact that the provisions of the Constitution and Canons of the Church in the United States relative to the organization of Dioceses and the election of Bishops, were not in the days of which we are writing the same as they are now.

To resume the narrative: On the 24th May, 1833, the Vestry of Christ Church, New Orleans, met in special meeting, called to consider a letter from Rev. James A. Fox, President of the Diocese of Mississippi, on the expediency of holding a Convention of the Dioceses of Mississippi, Louisiana and Alabama, for the purpose of electing a Bishop. At this meeting the Vestry resolved to "concur in the proposition contained in said letter for calling a Convention to be held in this city on 3d Wednesday of June next, and moreover, consent to receive, as Rector of Christ Church, the person who may be appointed Bishop, provided he shall be approved by the congregation."

Thus far the new interpretation does not appear to be dominant, but it does immediately take such position by the adoption of a second resolution, whereby Messrs. Richard Relf, Benjamin Chew, R. M. Welman, L. C. Duncan and William Christy were "appointed delegates to said Convention."

There is no record that the Convention was held. It is almost certain that it was not.

In 1835, party lines were sharply drawn on the question of the propriety of having a Diocese of Louisiana. Christ Church, New Orleans, upon whom all extra parochial enterprise largely depended for success, was herself divided on this issue. The Vestry, or a majority of it, held against it—certain pew holders held for it. A call was issued for a Convention to organize anew the Diocese, and on Sunday, the 18th January, 1835, a meeting of pew

holders of Christ Church, New Orleans, was held, to which Mr. Richard Relf stated that such Convention would assemble on the 20th inst., and "proposed that three Lay Delegates be now appointed to represent Christ Church in said Convention. Whereupon, the following gentlemen were duly elected as such: Joseph Lovell, R. M. Welman, Robert Layton."

At a meeting of the Vestry, on the other hand, held March 2d, 1835, Bishop Brownell informed them that "the Diocese of Alabama has elected her clergy and six Lay Delegates, and the Diocese of Mississippi has elected the Rev. Pierce Connolly and seven Lay Delegates to meet the delegates from the parishes of Louisiana, in the City of New Orleans, on Wednesday, March 4th, inst., for the purposes of carrying into effect the objects contemplated by the special canon."

Thereafter, the Vestry adopted a series of resolutions repealing those of January 31st and March 26th, 1833; approving (*sic*) the special canon of the General Convention; electing Messrs. Isaac Ogden, L. C. Duncan, Joseph Lovell, Richard Relf, R. M. Welman and Wm. Christy, "delegates to meet the delegates from Mississippi and Alabama, and from the Parish of St. Francisville, in this City, on Wednesday next, for the purpose of carrying into effect the provisions of the aforesaid special canon," and requesting Bishop Brownell, then performing the duties of rector, "to represent the interest of this church at the Convention."

As this special canon of the General Convention appears nowhere in the archives of the Diocese, and is not printed, except by title, even in the Journal of the General Convention itself, it is here printed as copied from the Minute Book of the Vestry of Christ Church, New Orleans:

"The Dioceses of Mississippi and Alabama and the clergy and churches in the State of Louisiana are hereby authorized to associate and join in the election of a Bishop: anything in the canons of this Church to the contrary notwithstanding; the said association to be dissolved on the demise of the Bishop, and not before, unless by consent of the General Convention."

To return a short space—the Convention called to organize anew the Diocese of Louisiana met Tuesday, January 20, 1835, in Christ Church, New Orleans, at 4 o'clock, P. M.

There were present the Rev. Messrs. Bowman, Fox and Henderson, all the clergymen resident in the State, Messrs. Lowell



Welman and Layton, from Christ Church, New Orleans, and Dr. E. H. Barton, from Grace Church, St. Francisville. These two were then the only churches of our communion in Louisiana. Mr. Bowman was elected president and Mr. Henderson, secretary.

A constitution was adopted and two canons. Parochial reports were presented from Grace Church, St. Francisville, Christ Church, New Orleans, and the "French Church," New Orleans. Joseph Lovell was elected treasurer, the Rev. Messrs. Fox, Bowman and Henderson, and Messrs. Welman, Relf and Dr. Barton the Standing Committee; application was made for admission to union with the General Convention, and the Rev. Messrs. Bowman, Fox and Henderson, and Messrs. Thos. Butler, Joseph Lovell and Isaac Ogden, deputies thereto; and, also, a resolution authorizing "the clergy of this State, together with the delegates from the churches, to act on behalf of this Convention in the formation of a South Western Diocese." This last resolution was evidently intended to meet the views of the two factions divided on the interpretation of the special canon. As a compromise measure it was not accepted by the other faction.

The Convention of the South Western Diocese met March 4th, 1835, and continued in session to the 5th. None of the clergy of Louisiana attended, and the delegates from Christ Church, New Orleans, R. M. Welman, Joseph Lovell, William Christy, L. C. Duncan and Isaac Ogden, were the only laymen of the State present. The Rev. Pierce Connolly, of Mississippi, was president, and the Rev. Caleb. S. Ives, of Alabama, secretary.

They elected the Rev. Francis Lister Hawks, D. D., Bishop, and on the 11th May, Christ Church, New Orleans, completed the compact that had been entered into by electing him rector, with a stipend of $4000, with the use of parsonage.

This election Dr. Hawks declined.

The deputies elected by the Convention of January 20, 1835, applied for admission on behalf of the Diocese to the General Convention of that year, and found lodged against them a protest from the Vestry of Christ Church, New Orleans. The committee to whom the papers were referred reported, that "in view of this difficulty it was inexpedient to admit the Church in Louisiana," and this report was adopted as the sense of the Convention.

Thus the schemes of both factions mutually destroyed each other. No doubt both parties acted conscientiously, and the im-

partial historian can only place the fault, if fault there was, to the unfortunate wording of the canon, which placed the Churchmen of Louisiana on a different footing from those of their brethren with whom they were to be associated. A single clause, making provision for the organization of the Diocese before, or after, the election of the Bishop, and providing for a proper basis of representation in the Convention of the South Western Diocese would have saved a wrangle. The plan was evidently crude and ill considered, and no doubt Providence moved the declination of the Episcopal election and the failure of the scheme.

The House of Bishops, on the 1st September, 1835, nominated, as a Missionary Bishop, the Rev. Dr. Hawks, "to exercise Episcopal functions in the State of Louisiana and in the Territories of Arkansas and Florida." The House of Deputies the same day elected him Bishop of "Arkansas and Florida." The evident error in title was the fault, we may presume, of one of the secretaries. Subsequently, October 14th, Dr. Hawks declined the election. Had he accepted and been consecrated, what would have been his jurisdiction? He was nominated for Bishop of Louisiana, but not elected as such.

And thus ended the abortive attempts to organize the Diocese of Louisiana.

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## THE SECOND EPOCH.

WITH the failure of the scheme for a South Western Diocese, the subject of contention, the special canon, sunk from view, and as the time for another General Convention approached, opinions solidified in the direction of the organization of the Churchmen of Louisiana as an independent Diocese.

On the 20th April, 1838, the Vestry of Christ Church, New Orleans, unanimously declared it expedient, and appointed the rector and Messrs. Richard Relf and L. C. Duncan, delegates to "a Convention to be held at such time and place as may be mutually agreed upon, with full power, in conjunction with the delegates from the other churches in Louisiana, to adopt the Constitution of the Diocese, and to take all such measures as may be necessary to procure its admission to and union with the General Convention."



The proposed Convention assembled in Christ Church, New Orleans, April 28, 1838. "After appropriate Divine service," performed by the Rev. Dr. Wheaton, the Rev. N. S. Wheaton, D. D., was called to the chair, and W. F. Brand was appointed secretary.

This Convention was composed of the Rev. Dr. Wheaton and the Rev. R. H. Ranney, Thomas Butler and Wm. D. Boyle, of Grace Church, St. Francisville, Richard Relf and L. C. Duncan, of Christ Church, New Orleans, and Wm. F. Brand, of St. Paul's, New Orleans.

The Rev. Mr. Ranney and Hon. Thomas Butler were appointed a committee, who presented a draft of a Constitution, which was adopted. The Rev. Dr. Wheaton and the Rev. Mr. Ranney and Messrs. Thos. Butler, L. C. Duncan, Joseph Lovell and George Lawrie were elected deputies to the General Convention, and the Rev. Dr. Wheaton, Rev. Mr. Ranney, and Messrs. L. C. Duncan, Thomas Butler and Richard Relf, the Standing Committee.

A resolution was adopted asking admission into the union of Dioceses represented by the General Convention; also, requesting the Standing Committee to prepare and submit to the next Convention a Code of Canons.

On the 7th September, 1838, the House of Deputies of the General Convention passed a resolution receiving the Diocese of Louisiana into its union, and on the next day this resolution was concurred in by the House of Bishops. Whereupon, the Rev. Dr. Wheaton and Joseph Lovell took seats as her representatives. A memorial was received about the same time from the Diocese of Georgia and from representatives (in part) of Alabama, Mississippi, Florida and Louisiana, praying for Episcopal supervision by Missionary Bishops. In response, the canons were so amended as to empower a vacant Diocese to secure the regular service of a Bishop of another jurisdiction, and it was agreed to elect a Missionary Bishop of Arkansas, with the understanding that any or all of those Dioceses might place themselves in his charge.

In furtherance of this understanding, the House of Bishops, September 15, 1838, nominated the Rev. Leonidas Polk to be Bishop of Arkansas, and the same day the House of Deputies elected him thereto.

The "First Convention of the Diocese of Louisiana," as it was called, met in Christ Church, New Orleans, January 16, 1839. Its predecessor of 1838 was reckoned as a Preliminary or Special Convention. Of the Convention of 1839 the Rev. Dr. Wheaton was president, and Wm. F. Brand, secretary. The Standing Committee, through Lucius C. Duncan, presented a Code of Canons, which was adopted. The Convention also passed a resolution declaring that the Diocese should be and was thereby "placed under the full Episcopal charge and authority of the Rt. Rev. Leonidas Polk, D. D., Missionary Bishop of Arkansas," and requesting him to accept the same. This he did, and entered on his duties March 18, 1839, beginning his work at Shreveport, for an account of which reference should be made to the history of that parish.

The Second Convention met in Christ Church, New Orleans, January 15, 1840. The Rev. Dr. Wheaton was president, and Thomas N. Morgan, secretary. Bishop Chase, sometime rector of Christ Church, was present, and by request of the president, presided. This Convention received a letter from Bishop Polk under date of February 14, 1839, replying to the request of the Convention of 1839. In it he said that he would accede "to the wishes of the Convention with much pleasure," and would contribute whatever services he could, consistently with other engagements.

The Third Convention also met in Christ Church, New Orleans, January 20, 1841. Only routine business was transacted.

On the 5th May, 1841, the Standing Committee issued a call for a Special Convention of the Diocese, "for the purpose of requesting the General Convention to elect a Bishop" for the Diocese.

The canon under which it was proposed to act, provided that any Diocese, having at the time less than six officiating presbyters residing therein, regularly settled in a parish or church, and qualified to vote for a Bishop, might, by a vote of the Convention thereof, request the General Convention to elect a Bishop for the same. The Special Convention met in Christ Church, New Orleans, May 20, 1841, at 5 o'clock, P. M., and took action by adopting a resolution requesting the General Convention to elect a Bishop over the Diocese.

On the 16th October, 1841, the House of Bishops unanimously nominated Bishop Polk to be Bishop of Louisiana. At a later



hour of that day, the House of Deputies elected him, also unanimously; and that same evening, in person, he tendered his resignation of his Missionary jurisdiction. It was accepted, and he thereupon took upon him the office of Bishop of Louisiana.

Thus was happily completed the organization of the Diocese.

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## THE THIRD EPOCH.

THE Diocese then, being fully equipped for independent life, began its development. At the time of the acceptance of the Diocesan Episcopate by Bishop Polk, there were six other clergymen resident in the Diocese, two of them engaged in teaching, one at Jackson, the other at Baton Rouge, but ministering on Sundays at those places. Christ Church and St. Paul's, New Orleans, and Grace, St. Francisville, had their rectors, and there was a missionary stationed at Natchitoches, who did work occasionally at Donaldsonville, Alexandria and Shreveport. There were reported two hundred and twenty-two communicants.

Soon the Bishop began to lead in missionary enterprise, and many places received the ministrations of the Church first at his hands; parochial and academic schools were organized here and there. Churchmen were called together for united labor in the establishment of new enterprises—the rearing of new parishes and the accumulation of capital as endowment for the several needs of the Church. But as each of these departments of enterprise has a history of its own, it is more convenient to give the record of their development in separate chapters. To read fully the history of those days, one must examine what is said under the headings of the Episcopate of Bishop Polk, Missionary Operations and Fiduciary Support.

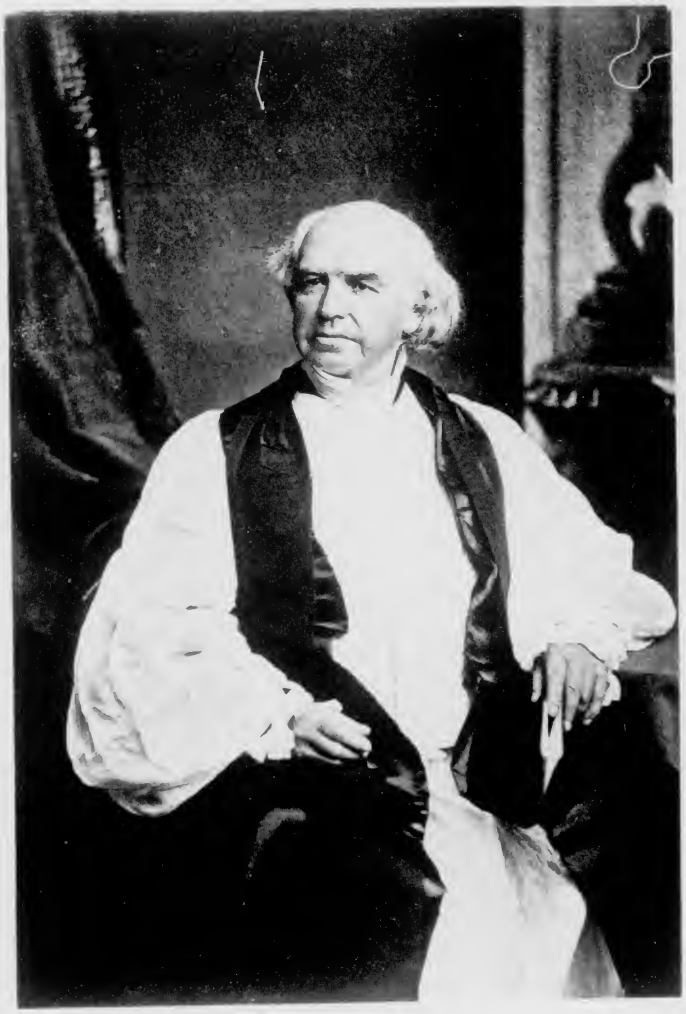
An extract, here and there, from the reports on the state of the Church, will illustrate the development. In 1848, it was noted that "within less than four years the parochial clergy doubled in number, and the congregations nearly trebled. Six new church edifices had been erected, and funds provided, in whole or in part, for four more." In 1855, the number of clergy were "one-half more than we had before our ranks were so fearfully thinned by the ravages of death, within the last twenty months." There were in that year congregations of colored per-

sons on thirty-one plantations, numbering in the aggregate 3,600 persons.

There were three church edifices in 1841; there were thirty-three in 1861. There were six congregations in 1841; there were forty-seven of whites and upwards of thirty others of colored persons in 1861. There were six priests in 1841; there were thirty-one priests and a deacon in 1861. There were two hundred and twenty-two communicants in 1841; there were 1859 in 1861. In 1840 (the census year), there was one communicant to every 1762 souls in the State; in 1860 there was one to every three hundred and ninety-seven souls.

On the 26th January, 1861, the State of Louisiana declared the union existing with the other States dissolved, and subsequently connected herself with the new union of the Confederate States. That the Church must follow the political lines of the State had been taught in every age of the Christian dispensation, and the Diocese of Louisiana was faithful to the traditions of the Church. At the Convention of 1861, she declared herself, therefore, no longer a Diocese in union with the Church in the United States.

Measures had been taken for the union of the Dioceses within the Confederate States, and this Diocese elected the Rev. Drs. Leacock, Lewis and Hedges, and Messrs. George S. Guion, Alexander Montgomery and J. M. Davidson, delegates to a joint meeting to be held at Montgomery, Alabama, July 3, 1861. Louisiana was represented at this Convention by the Rev. Mr. Fulton (an alternate), and by Messrs. Montgomery and Davidson. It adjourned to October, when the Rev. Dr. Leacock represented this Diocese. At the latter session a Constitution was adopted, which was to be operative in a Diocese, only when ratified by such Diocese. This Diocese failed to meet in Convention during the period of the existence of the Confederate Church, and therefore was never under its authority. It was a Diocese independent of all others and affiliated with none from 1861 to 1866. But during those days there was civil war through the length and the breadth of the State; the Bishop was absent from the Diocese, many of the clergy were in exile—in short there was no Diocesan life in those years. Hence we write that the epoch of development closed in 1861, and that there succeeded five years of destruction. Where there is no life, there can be no history made. The memorial of the wrecks and of the deaths of those years is written elsewhere in this volume.



## THE FOURTH EPOCH.

THE Convention of 1866, meeting in St. Paul's Church, New Orleans, found throughout the Diocese, beyond the bounds of the City of New Orleans, desolation everywhere. "The universal havoc," said Bishop Wilmer, afterwards, "incidental to the political convulsion of the country, has not failed to leave its malignant influence upon the Church. I speak not of external spoliations, of its temples in ruins, its holy vessels surrendered as the spoils of conquest, its consecrated places now changed into ghastly solitudes. * * * * It may safely be asserted that no portion of the Church in the South emerges from this war so bereft and desolate as the Church in Louisiana."

There were left twenty-six church buildings, but many unfit for worship; thirty congregations, but only twenty-two maintaining services; twenty clergymen actively employed in the Diocese, and 1556 communicants.

The Convention, finding the State of Louisiana again in the union of the United States, resumed her relationship with the other Dioceses of the American Church, and elected the Rev. Dr. Wilmer, Bishop. He was consecrated November 7, 1866. Then began the work of strengthening those things that remained. Never was there a more tender Shepherd in the Apostolic line than he who went from hearth to hearth, binding up the wounds of the bruised, strengthening the feeble and encouraging the weak to mighty acts.

But the years of the Episcopate of the second Bishop were not only years of resuscitation. The good man was fated to live into ill-starred days—the days of revival and increase did not extend through his Episcopate—they ended in 1874.

The epoch of revival did not close until 1874, but it reached its flood in 1873. In that year there were reported eight new churches erected, and a number of others in progress. The Bishop was able to say that there was not a town in the State, containing a thousand inhabitants, in which the services of the Church were not regularly sustained. This was his tribute to his staff: "There never was a body of clergy more abundant in labor, more self-denying and earnest in spirit, than the clergy of this Diocese;" and this his testimony to the laity of that day: "And nowhere is there a body of laity who give more liberally, according to their ability, to sustain the ministers of the Gospel."

There was but slight increase in the number of clergy actively employed from 1866 to 1874, from twenty to twenty-two. The congregations increased in number from thirty in 1866 to seventy-four in 1874, and the church edifices from twenty-six to forty-eight; the communicants from 1556 to 4351. And during this time the Children's Home in New Orleans was erected, and a beginning made of a Diocesan Sisterhood.

## THE FIFTH EPOCH.

THE Church necessarily shares in the fortunes of the State. The years of the semi-decade from 1874 to 1880 were years of disaster to the body politic, of unrest, decadence of values, of reconstruction of commercial and agricultural habits. It is necessary to an explanation of the causes of the disasters that overtook the Church in those years, to call to mind some of their political events. In 1873 a financial panic ran its destructive course throughout the country, and its effect upon the Church was to check its growth, and in 1874, to produce decadence. In that latter year the great river rose up above the barriers that hemmed it and spread havoc along both its coasts. In that same dark year also a government was installed by the Federal power, after its overthrow by the people, that for that reason was for the people worse than no government at all. Landed values, the basis of all values, were destroyed, and many left the State for more favored climes. This juncture of misfortunes made evident to the people the necessity for new combinations of their forces. For two years longer the alien government was held in power, and then for three years there was a transition period, during which the people were studying and experimenting with their surroundings, giving up the old habits of life and adopting new ones. To obtain the privileges of self-government was the first necessity, and then came the accommodation to the new life. From 1865 to 1876 the people had endeavored to carry on their pursuits, as far as might be, on the ante-bellum lines. It was largely a failure, yet there was stability. The Church had rest and grew. From 1876 to 1880 the revolution was in incubation that would turn the government from prodigality to economy, and the agriculturalist from the princely planter to the skilled farmer; from the lordly baron, surrounded by elegance and steeped in debt, to the independent freeman, who would look upon smaller fields, but fields that were unmortgaged, better worked and more productive. Many could not lend a hand to make a new Louisiana out of the old. Many that could have done so, preferred to give their energies to other States. But this subject is a large one, and it is only to put us in mind of the unrest and instability of the people in the years 1874 to 1879 that it is thus barely alluded to here. In 1879 the new State Constitution was proclaimed, and with it came the new era.



So when we resume our survey of the history of the Church, we find the period from 1874 to 1880 an epoch of disaster and decadence. The civil and political misfortunes told against the Church. Priest after priest was compelled to resign deserted temples, and communicant after communicant wandered away in poverty and despair. The first year, namely, in 1875, there was a net loss of five hundred and fifty-nine communicants, and for three years thereafter the net loss averaged two hundred and fifty-four a year. In 1879 the decadence was checked, the net loss being thirty, and in 1880 the tide was turned with the incoming of the third Bishop. But between 1874 and 1880, the communicant roll ran down from 4351 to 2957, a loss of one third. The loss during the war was only a sixth. Yet here it may be noticed, in passing, that notwithstanding such losses, the strength of the Church gained in its ratio to the population of the State. There was one communicant to three hundred and ninety-seven souls in 1860. In 1880, there was one to every three hundred and seventeen souls.

The faithful Bishop, whose heart was bleeding at every downward step of the Diocese, died just as the check came to the decadence, uncheered by the knowledge that the worst was over.

A Special Council met in St. Paul's Church, New Orleans, January 29, 1879. The Rev. John Francis Girault was elected president. There were twenty-seven clergymen present and twenty-four parishes represented. On the seventh ballot the Rt. Rev. Dr. Wingfield, Missionary Bishop of Northern California, was elected Bishop of Louisiana. He subsequently declined the office.

The Annual Council met April 23, 1879. The Rev. Mr. Girault was elected president. Only routine business was transacted.

A Special Council met November 12, 1879. The Rev. Dr. Goodrich was elected president. There were twenty-four clergymen and representatives from fourteen parishes present. On the second ballot the Rev. Dr. Galleher was elected Bishop, which election was unanimously confirmed by the laity.

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## THE SIXTH EPOCH.

THE Rev. Dr. Galleher was consecrated Bishop of Louisiana, and with the advent of the new Bishop opened the epoch of renewed development of the Diocese.

In 1880 there were twenty-nine priests and deacons actively employed in the Diocese; there are now thirty-two. There were forty-seven congregations in 1880; there are now eighty-five. There were forty-five church edifices in 1880; there are now sixty. There were thirteen rectories in 1880; there are now twenty-one. There were 2957 communicants in 1880; there are now 4438. There are now, also, 5212 confirmed persons in the parishes.

New ground has been purchased for the Children's Home at a cost of $5000, and the buildings have been enlarged and completed at an expense of some $20,000.

An Episcopal residence has been purchased at a cost of over $11,000.

The communicants of the Diocese were one for every three hundred and seventeen souls in the State in 1880; they now number one for every two hundred and twenty-six souls. By another calculation it appears that we have one communicant for every one hundred and thirty nine souls sixteen years of age and upwards, and a confirmed person for every one hundred and twenty-four such persons. If two hundred is allowed as the number of colored communicants, there is a communicant for every eighty-two white persons, native and foreign, sixteen years old and upwards.

The fifty years of the Diocese shows that it has grown from two clergymen to thirty-eight; from three congregations to eighty-five; from two church edifices to sixty; from one hundred and fifty communicants to 4,438; from a ratio of one communicant to every 2157 souls in the State to one to every two hundred and fifty-four, and that while the population of the State has increased



two hundred and fifty per cent., the growth of the Church has been 2,863 per cent.

There have been 11,353 persons confirmed by the Bishops of Louisiana to the time of the last Council; the average of Bishop Polk being one hundred and sixty-four annually; that of Bishop Wilmer three hundred and ninety-eight, and that of Bishop Galleher four hundred and seven.

There have been forty-three deacons and fifty priests ordained for the Diocese. There was an ordination to the diaconate during the Episcopate of Bishop Polk on the average every fifteen months; during that of Bishop Wilmer, every eight months; during that of Bishop Galleher, every nineteen months.

## CANONICAL LEGISLATION.

THE Constitution of the Diocese was drafted in 1838 by the Rev. R. H. Ranney and the Hon. Thomas Butler.

The first Code of Canons was presented in 1839 by Lucius C. Duncan.

The Rules of Order were drawn up in 1844 by the Rev. Dr. Lacey, the Rev. D. S. Lewis and the Hon. Thomas Butler.

In 1848 a commission was raised to revise the Constitution and canons. The celebrated canonist, the Rev. Dr. Hawks, was the chairman of this commission, and associated with him were the Rev. Charles Goodrich, Lucius C. Duncan, John L. Lobdell and J. Dale Powel. They reported in 1850, and the revision was carried through in the Convention of 1852.

In 1871 the Rev. Herman C. Duncan, Rev. Charles Morison and Thomas Henderson were appointed a committee to prepare a duly authenticated copy of the Constitution and Canons, which was done, and it was deposited in the archives.

In 1875 the Rev. Herman C. Duncan, Rev. A. Gordon Bakewell and James McConnell were appointed a committee to codify the Constitution, Canons and Rules of Order, with authority to report amendments. The chairman of this committee prepared a report, and on leaving the Diocese, which he did before the next Council, placed it among other Diocesan documents, requesting that it be given to the other members of the committee. No record exists of its disposition.

In 1879, the Rev. Dr. Charles Goodrich, Rev. H. H. Waters, Rev. Dr. John Percival, W. W. Howe, James McConnell and Robert Mott were appointed a commission to revise the Constitution and Canons, but on their own motion this commission was discharged in 1880, no alterations or amendments being suggested.

In 1882 a new Commission was appointed: Rev. Herman C. Duncan, Rev. Dr. Hugh Miller Thompson (replaced subsequently by the Rev. Dr. W. T. D. Dalzell), Carleton Hunt, James McConnell and A. J. Lewis. This Commission reported in 1883 and 1884, and the revision was carried through the Council of 1886.



THE CONSTITUTION.—The Constitution adopted in 1838 does not seem to have been formed on any of its predecessors, but was evidently written *de novo*.

It established the following fundamental principles: (*a*) the name chosen was "The Church in Louisiana," and the Constitution of the Protestant Episcopal Church in the United States of America was acceded to and its authority accepted; (*b*) the annual Conventions were appointed for the third Wednesday in January; (*c*) a secretary was provided for and made treasurer *ex officio*; (*d*) the Conventions were to be composed of both clergy and laity. Six months residence was made a pre-requisite to suffrage for the clergy; (*e*) each parish was given a representation of three delegates, and, if of more than fifty families, five; (*f*) a quorum was declared to be a representation, whether clerical or lay, from two-thirds of the parishes; (*g*) a Standing Committee was provided for, to be composed of three clergymen and three laymen; (*h*) the manner of electing a Bishop was provided—there was to be four weeks notice given by the Standing Committee of the purpose to elect; the clergy and laity were to vote separately, the clergy to choose a qualified person, and the laity approving, to constitute an election; (*i*) deputies to the General Convention were to be elected for three years, and vacancies occurring in the delegation were to be supplied by the Bishop, or in his absence, by the Standing Committee.

From time to time this Constitution has been amended, but many of the amendments have been only developments of its principles, made, doubtless, to elucidate them; and many have been verbal only. It is not necessary to take note of any but those of important character. To facilitate such explication the principles above enumerated have been lettered.

(*a*) These principles have never been amended, although the second one was declared suspended in 1861.

(*b*) This was amended in 1843, so as to provide that every Council should fix the time as well as place of meeting of its immediate successor. In 1869, the name was changed from Convention to Council.

(*c*) In 1852, the offices of secretary and treasurer were separated, and in 1886, the manner of supplying vacancies in these offices was provided.

(*d*) In 1886, the declaration of duty of attending Councils was elevated from a canonical to a constitutional provision.

(*e*) In 1871, the eligibility of lay delegates was restricted to baptized persons and membership in the parish they were elected to represent. In 1886, it was further restricted to those who possessed the right of suffrage in their parishes. In the latter year the number of delegates allowed a parish was extended to five, and provision was made that in a vote by orders each parish should have but one vote.

(*f*) In 1846, one-half of the parishes was made a quorum. In 1856, one-third was made sufficient. In 1877, parish representation was restricted to its lay delegates. In 1886, one-third of the clergy and such lay representation as might be present was made a quorum. This was a reversion to the constitutional provision of 1835, which read "the members of the Convention present, on due notification, shall be a quorum," just as that for parochial equality was a reversion in exact terms to the Constitution of 1830, the "Hawks' Constitution."

(*g*) In 1852, the lay members of the Standing Committee were restricted to those who were communicants. The committee was vested with power to fill vacancies in their number, and provision was made for their organization and meetings.

(*h*) In 1852, the required notice previous to the election of a Bishop was extended to six weeks, and provision was made for the number of votes necessary to an election a majority, if two-thirds of the clergy and of the parishes were present or represented, otherwise a two-thirds vote of those present was required. In 1886, the presence of two-thirds of the clergy and of the parishes was made necessary to an election, and provision was made for the clergy to retire to a separate room to ballot, and the laity to vote by parishes.

(*i*) In 1852, the election of deputies to the General Convention was made annual, and the supply of vacancies was delegated to the ecclesiastical authority. In 1877, the choice of alternate deputies was vested in the Council itself.

(*k*) In 1852, provision was made that amendments germain to the subject might be offered at the time of final passage of an amendment. Previously all amendments had to be adopted by two Conventions *in ipsissimis verbis*.

THE CANONS.—In 1839, a Code of Canons was adopted. Their provisions were: (1) *Organization of New Parishes.*—The friends of the Church should meet, choose two wardens, not less than five vestrymen and a parish clerk. To entitle a parish to admission to union with the Convention, it must adopt resolutions declaring adhesion to the Constitution and canons of the General Convention and also of the Diocese; (2) *Parish Meetings*, to be held Easter Monday for the election of wardens and vestrymen. The suffrage was given to those who owned or hired a pew, or contributed annually to the support of the ministry; (3) *Convention Fund.*—An assessment equal to one per cent. on the salary of the minister, at least ten dollars annually; (4) *Parish Registers and Parochial Reports.*—The parishes were to provide themselves with registers for the recording of official acts, and were required to make reports to the annual Conventions; (5) *Standing Committee.*—This canon provided for the organization and meetings of the Standing Committee; (6) *The Convention.*—Every Convention was to be opened with prayers and a sermon and the administration of the Lord's Supper, and prayers were to be said every morning during its session.



In 1848, the canon on New Parishes was amended so as to require that they should become incorporated under the civil law. In 1873, it was further amended so as to require that the Bishop should take the initiative in the organization; that the rector should be recognized as a member of the vestry, and that the act of conformity should be embodied in the charter. In 1886, the organization of a parish was forbidden unless it was self-supporting.

In 1852, the canon on Parochial Elections and Suffrage was amended so as to require a year's membership as a prerequisite. In 1886, the annual parish meetings were required to make provision for any deficits happening during the year then closed.

In 1852, the canon on Convention Fund was so amended as to provide that no parish should receive its quota of journals unless its assessments were paid. This was, however, subsequently, in 1871, repealed.

In 1869, the canon on Parochial Reports was amended by providing a form for such reports.

In 1852, the provisions of the canon on the Standing Committee were embodied in the Constitution.

In 1886, the canon on the Convention was made part of the Rules of Order.

In 1852, three new canons were adopted: (1) rehearsing the duties of wardens and vestrymen; (2) providing for the prepar-

ation of a clerical list by the Bishop as the Roll of the Convention; and (3) regulations for the trial of a clergyman not being a Bishop.

This latter canon was amended in 1886, so as to require the prosecution to be conducted by a judge advocate instead of by the Board of Inquiry, as originally provided, and also that oaths or affirmations should be made before some authorized civil officer.

In 1866, a new canon was adopted on the duty of attending the Conventions. In 1886, this canon was in substance embodied in the Constitution.

In 1869, provision was made for the amendment of the canons.

In 1886, five new canons were adopted, creating the (1) office of chancellor, and (2) of registrar; (3) adopting a basis of assessments; (4) making the Rules of Order standing regulations; and (5) providing for the organization of missions.

RULES OF ORDER.—The Rules of Order were first adopted in 1844. They were readopted in substantially the same words from year to year, until 1886, when they were made standing regulations.

INCORPORATION OF THE BISHOP AND CONVENTION.—In 1858, the Convention raised a committee to inquire into the propriety of obtaining incorporation of the Bishop and Convention. They reported that it was not only practical but expedient, and they were instructed to draft the proper act. The committee reported it to the Convention of 1861 and it was accepted, and a committee was appointed to present it to the Legislature. But this for some reason was not done. In 1866 the act was referred to a new committee. They recommended that the Convention again accept it. This the Convention of 1867 did do, and instructed the committee to present it to the Legislature. They failed to do this. The Convention of 1868 "continued them," and thus ends the record.

OFFICERS OF THE DIOCESE.—The office of Secretary was created by the Constitution in 1838. It then carried with it, *ex officio*, the functions of a treasurer.

The Rules of Order of 1844 made provision for an Assistant Secretary, but this authority was not used except in 1852 and in 1858, until 1860, from which latter year the office has been continuously filled.

In 1852, the functions of Treasurer were separated from those of the Secretary, and the office made independent.



In 1886, the office of "Conservator of Church Documents" was created by resolution. In 1871, the title of the office was changed to "Registrar and Historian," also by resolution. In 1866, the office of Registrar was made a canonical one.

In 1886, the office of Chancellor was created by canonical action.

## MISSIONARY OPERATIONS.

PREVIOUS to the assembling of the Annual Convention of 1843, a missionary meeting was held in Grace Church, St. Francisville, and a resolution was adopted which resulted in the appointment by the Convention of a Missionary Committee to receive and disburse funds intended for Diocesan missionary purposes. It was also recommended that a collection be made in all the parishes on the first Sunday after the Epiphany.

In 1845, a City Missionary Society was organized in New Orleans. The first year's work was the erection of the Church of the Annunciation. That finished, in 1846, the Society undertook the sustenance of Grace Church.

In 1846, a Young Men's Auxiliary was formed, and undertook the establishment of a Bethel. They carried the enterprise to a successful consummation.

The City Missionary Society, in 1847, assumed the support of the Missionary at the French Church. That clergyman, also under the auspices of the society, became the founder of St. Thomas' Church. In that same year the Society supported the missionary who laid the foundation of Trinity Church.

In 1851, Mt. Olivet was born to the Society, and in 1854, St. Luke's.

In the meantime, the Missionary Committee had, in 1849, given some fifty dollars to St. James', Alexandria; in 1850, fifteen more to the same parish and fifty-four to Emmanuel, Plaquemines Parish. In 1851, pittances were given to the work at Franklin and in Plaquemines, and in 1853 to that at Covington, Natchitoches, Simmesport, and in West Feliciana, Cheneyville and St. Peter's, New Orleans.

The beneficiaries of the mission fund, since 1866, have been a majority of the parishes.

The committee plan never proved a very satisfactory one, and soon payments came to be made on order of the Bishop.

In 1880, however, the old committee was revived under the name of "Board of Missions."

In 1883, a Diocesan Missionary Society was organized—every body baptized was declared a member. An annual meeting, with



the members of the Council as the representatives of the members of the Society, was to be held—the business of the Society, during the recess of the Council, was to be conducted by a Board.

The Society never met, and the Board was constituted on the same lines as its predecessor, the committee. The outcome was a like result, a giving over of the entire business to the Bishop.

We are not in the critic's chair. The historian finds his work complete when he points, first, to the City Missionary Society of New Orleans, with a membership confined to contributors and the business conducted by thorough representatives of the missionary work done by it; and the results obtained—the Annunciation, Trinity, St. Peter's, Mt. Olivet, St. Luke's and Emmanuel. The historian then turns his wand and points to what has been done in the direction of new enterprise since the death of that Society, and he contents himself with the some scope of territory—the city of New Orleans. Under the Committee and Board system, elected by the Council, we have had, in twenty years, St. John's, St. Philip's and the dead missions of the Holy Innocents, Carrollton and Gretna.

The contrast is very marked. If the old system of the antebellum days was so much more productive of good and substantial results, why may it not prove to be so in these our days? and if that system is demonstrated to have been best for New Orleans, why is it not best for the Diocese, and why would not, may not even yet, a similar system produce like results if applied to the larger work?

Attention was confined to New Orleans when the contrast was invited, for the reason that the Society plan has, strangely, never been given a trial elsewhere, and the assistance rendered in the building of churches in Louisiana by the Missionary Committee or the Board of Missions has not been sufficient to be noticeable. Assistance in such directions has been rendered, in some instances to a considerable amount, but it has almost invariably been by individual or parochial subscriptions.

## FIDUCIARY INSTITUTIONS.

ENDOWMENT FUNDS.—In the Convention of 1843, the support of the aged and infirm clergy, and the relief of the widows and orphans of those who had died, engaged attention, and a committee was appointed to digest and propose proper measures.

In 1844, a committee was raised to devise means for the creation of a fund for the support of the Episcopate.

In 1845, the Convention, on report, adopted a resolution requesting that the Christmas Day collection be given to a fund for superannuated clergymen. Another resolution asked for an annual collection for the Episcopal fund and the opening of a subscription book in every parish for the same object, and the appointment of a committee to apply to the Legislature for such acts of incorporation "as may be necessary for the permanent and safe appropriation of funds given for church objects."

As this was the germinal idea of what afterwards became the Protestant Episcopal Association, it is very important to note its precise scope—a corporation to hold *funds* given for church objects and to administer such funds for their benefit. The idea was entirely and exclusively one of money.

In 1846, the committee submitted a draft of the proposed act. The name of the corporation was to be, "Trustees of the Protestant Episcopal Church of the Diocese of Louisiana." The objects were to be the support of a Bishop; to aid superannuated ministers, their widows and children; to aid and assist the missions in the State; and to establish and support parochial schools and colleges in connection with the Church. There were to be trustees elected annually by the Convention for each of the trust funds. The principal was to be so regulated that the revenues should never exceed in any one year $100,000.

The committee reported that the Constitution of the State forbade the enactment of special laws, and recommended the appointment of a committee to procure the passage of such general law as would permit the organization under it of the proposed corporation. This proposition was adopted.



This Convention also recommended the appointment of an agent to solicit contributions to a permanent fund for the support of the Episcopate.

In 1848, the committee reported the passage of a general law under which a corporation for "the creation of Trust Funds for charitable or other purposes" might receive all needful capacity and power.

In 1850, a committee, consisting of the Bishop and Messrs. John L. Lobdell, and L. C. Duncan, were appointed to digest and prepare such acts as were necessary for "the incorporation of and securing trust funds for the Episcopate, superannuated clergymen, their widows and orphans; for missions, schools and colleges, and other church objects."

In 1853, "the Committee, on Trust Funds" reported the draft of an act of incorporation, as instructed. This draft proposed the incorporation of a society to be known as the Protestant Episcopal Association. In this and in the following respects it differed from the draft of 1846—the new scheme permitted the support of more than one Bishop in the State; there was to be but a single Board of Directors, instead of separate trustees for each fund, but elected in the same way, annually, by the Convention; and the principal to be held was limited to $300,000 instead of limiting the revenue to $100,000. The draft was accepted and a committee appointed to procure the incorporation. They performed their duty and the Association became incorporated April 15, 1853.

In 1854, the Rev. A. D. McCoy was appointed agent to canvass for contributions; subsequently the Rev. John Francis Girault succeeded him, and in turn the Rev. T. R. B. Trader became the agent.

In 1860, there had been subscribed $32,620 for the endowment of the Episcopate, of which $20,019 had been paid in. Since that date $5,045 have been added to the principal, but owing to expenses of collection, the par value of the investments aggregates $21,800.

The contributors to this fund have been the following parishes:

| | |
|---|---|
| Christ Church, New Orleans | $5,295 00 |
| St. John's, Thibodaux | 3,110 00 |
| St. James', Alexandria | 2,550 00 |
| Trinity, New Orleans | 2,135 00 |

| | |
|---|---|
| Grace, St. Francisville | 1,985 00 |
| Epiphany, New Iberia | 1,710 00 |
| St. Mary's, Bayou Goula | 1,285 00 |
| St. John's, Devall's | 1,229 00 |
| Christ Church, Napoleonville | 1,075 00 |
| St. Paul's, New Orleans | 955 00 |
| Trinity, Cheneyville | 660 00 |
| Ascension, Donaldsonville | 480 00 |
| St. James', Baton Rouge | 430 00 |
| Christ Church, Covington | 360 00 |
| St. Alban's, Jackson | 280 00 |
| St. Mathew's, Houma | 250 00 |
| St. Joseph's, St. Joseph | 250 00 |
| St. Andrew's, Clinton | 215 00 |
| Emmanuel, Diamond | 210 00 |
| St. Stephen's, Williamsport | 200 00 |
| St. Mary's, Franklin | 170 00 |
| Grace, Monroe | 140 00 |
| Epiphany, Opelousas | 70 00 |
| St. John's, Washington | 20 00 |

The contributors to the fund for aged and infirm clergymen, previous to 1866, were as follows:

| | |
|---|---|
| Grace, St. Francisville | $184 00 |
| St. John's, Thibodaux | 39 00 |
| St. John's, Devall's | 29 00 |
| St. James', Alexandria | 7 50 |
| St. Paul's, New Orleans | 5 00 |
| Zion, St. Martinsville | 4 50 |

These sums were invested and had increased, in 1878, by over three hundred and ninety per cent. or to $1,440.

There were no contributions between 1866 and 1878. In the latter year some heavy calls were made upon this fund, and an appeal was made to the churches, it being understood that contributions would be applied directly to relief. Hence, none of these amounts were added to the invested capital. In the last few years this fund has received a large legacy, some $4,000, from the estate of Mrs. Laurason. The present capital is about $5,500, so that the contributions of the above named parishes have, to this date, by the compounding of interest, more, a little more, than quadrupled.



In 1857 and 1859, Grace Church, St. Francisville, gave $40 00, and St. John's, Devall's, $22 00, to the fund for destitute widows and orphans of clergymen. These amounts were, by an error of the treasurer, in 1861, put into the Episcopate Fund, an error that has never been corrected. Since that time the only contribution to that fund has been $45 90, from St. James Church, Alexandria, which latter amount now alone stands to the credit of that fund.

It will be observed how inadequate to the purposes contemplated these endowments are. Yet how worthy those purposes are of the thoughtful remembrance of the Churchmen of the Diocese.

## EDUCATIONAL INTERESTS.

THE importance and the duty of caring for the secular, as well as the religious education of her people, was early presented to the consideration of the Diocese.

In the Convention of 1844, a Committee was appointed "to consider the expediency of instituting one seminary of learning or more," and, on their report, another committee was appointed "to consider, mature and report a plan for the establishment" of such seminaries.

In 1845, the Bishop demonstrated that "the rule should be to have a school or schools connected with each Parochial cure * * * the exception to be determined by such facts as shall warrant it in the judgment of a sound discretion." In the same year the Convention constituted a Board of Education to have supervision of the work of education in the Church; resolved to have a sermon preached at each Convention on the subject; instructed the Board to gather information of the needs and abilities of the several parishes, and to request the parochial clergy to open subscriptions for an Educational Fund.

In 1846, the committee reported that the Rev. Dr. Lacey had established at Jackson, nearly two years previously, an institute for young ladies; that the Rev. Mr. Burke had a school for boys at Baton Rouge; that the Rev. Dr. Hawks had received into a school he had established, his full limit of pupils, which school he desired to make the nucleus of a female seminary; that the Rev. Mr. Lamon had a small school in Baton Rouge, and at Natchitoches the wife of the Rev. Mr. Gnion had also a small school. The Convention recognized as Diocesan schools, "The Southern Institution for Young Ladies" at Jackson, and "The Classical and Mercantile Boarding and Day School," at Baton Rouge.

In 1847, the institutions were reported as making satisfactory progress. In New Orleans, Dr. Hawks' school had developed into a seminary under Mr. and Mrs. Van Nooten, in which the noted teacher, Miss Sarah S. Hull, held a position. A school for boys had been established by the Rev. Mr. Fay and Mr. Hare.

In 1848, the Rev. Mr. Burke reported that he had determined to relinquish his boarding school for boys and establish a day



school for girls, "as more easily governed and affording more time for his clerical duties." A school for boys was reported established at Thibodaux. The Vestry of St. James, Alexandria, had procured a building and furnished it in the Cotile pinewoods for a female seminary, to be opened in the fall. Mr. Fay's school in New Orleans had been discontinued, as also that at Natchitoches.

In 1850, the Bishop again called attention to the importance of establishing Church Schools. "We receive children at the font into the flock of Christ, and commit them, for training in all things necessary to their soul's health, to sponsors. Shall we, th , desert those sponsors, when they look to the Church to assist them in the charge she has committed to them? Proper intellectual training is necessary to one's soul's health, and can the Church fee assured that any intellectual training will minister effectually to the soul's health that is given apart from her? At best, she can only trust that it may not be otherwise—to assure the result she must attend to it herself. Upon her clearly rests the responsibility of providing all the appliances necessary for the efficient execution of every trust she imposes."

In 1851, notice was taken of the establishment at Carrollton of an Academy for Young Ladies by the Rev. Mr. Gnion; of the Onachita Female Academy at Monroe, by the Rev. Mr. Ranney; the continuance of the Southern Institute at Jackson; the Rapides Academy, near Alexandria; the Parochial School at Thibodaux, and the work done by the Rev. Mr. Dean, as president of Poydras College, Pointe Coupée.

In 1853, the Rapides and the Onachita Academies had been discontinued. The Convention petitioned the Legislature to be permitted to become purchasers from the State, of Franklin College, Opelousas.

In 1854, the seminary at Carrollton, removed to Greenville, was reported discontinued.

In 1855, the committee reported that the institution at Jackson was in a very prosperous condition, and that a new school for females had been established by the Rev. Mr. Gnion, at Baton Rouge.

Out of this agitation, and particularly the earnest desire repeatedly expressed for a boys' school, of a high order, to which should ultimately be attached a theological department, and out of the feeling that the Diocese was too weak to attempt it, grew the

determination in the mind of the Bishop to strive to unite neighboring Dioceses, similarly situated, in a joint effort. Hence, in 1856, the Bishop issued his address to other Southern Bishops, which resulted in the initiation of measures, the outcome of which has been the University of the South. This great enterprise has, however, been so great that it has absorbed attention, and the necessity of Churchly education for our girls seems to have been forgotten. And yet it ought not so to be.

In 1857, the Southern Institute became St. Mary's College, with full powers to confer degrees and grant diplomas.

In 1859, the Educational Committee was stricken from the list of Standing Committees, and in that year St. Mary's College, after many years of great usefulness, was closed.

In 1866, the Rev. Mr. Lee established a Female Institute in New Orleans. In that year also, a committee was appointed to devise a scheme for parochial school education.

In 1867, Bishop Wilmer said to the Convention: "If the promised blessings of peace shall ever be vouchsafed to us, your earliest attention will be solicited to this subject of Church Schools, which are inseparable from the healthful and vigorous organization of a Diocese."

In the same year, the committee reported in favor of the organization of a society to receive funds for educational purposes.

In 1870, the Council resolved that parochial schools should be established throughout the Diocese. The Church Education Society was chartered this year. Parochial schools were established by Trinity, St. Paul's, Christ Church, St. Anna's, the Annunciation, and by Trinity Chapel, New Orleans, and also a Central High School for Boys. Five of the parishes out of New Orleans, also established schools. The twelfth parochial school was established by Calvary Church, New Orleans, in 1871.

The existence of these schools was, however, not prolonged. One was closed after another until, at the present time, there is not a distinctly Church school in the Diocese, that is to say, one governed by the authorities of the Church.



## CONVOCATIONS.

At the Convention of 1858, the Bishop proposed the division of the Diocese into Convocational Districts, and this plan the Convention "approved and adopted." These Districts were:

Red River.—DeSoto, Shreveport, Natchitoches, Minden, Alexandria, Cheneyville and Holmesville.

Northern.—Jackson Parish, Monroe, Bastrop, Prairie Jefferson, Prairie Mer Rouge, Lake Providence, Lake St. Joseph and Waterproof.

Central.—Pointe Coupée, Bayou Sara, Jackson, Clinton, East Baton Rouge and West Baton Rouge.

Southern.—Covington, L'Eglise Protestante Française, St. Peter's for Seamen, Algiers, Emmanuel (Plaquemines), and Bourne's Mission.

Lafourche.—Bayou Goula, Donaldsonville, Napoleonville, Thibodaux and Houma.

Western.—Pattersonville, Centreville, Franklin, St. Martinsville, Opelousas and Newtown.

New Orleans.—Christ Church, St. Paul's, St. Luke's, Annunciation and Trinity.

With few exceptions, however, the plan was not carried out. The only Convocation that has left any records of its work was the Western.

In 1876, the division of the Diocese into four Deaneries was proposed, but the project was defeated.

In 1880, a Committee on Missionary Work recommended that the clergy be authorized to form themselves into Convocations. This recommendation was adopted by the Council, and made its own.

In 1886, the Bishop organized two Convocations, the Western, embracing the territory south of the Red and west of the Atchafalaya, and the Central, the territory between the Red and Atchafalaya rivers.

These Convocations held several meetings, the Western establishing the Mission at Bunkie.

In 1888, the Council divided the Diocese into four Convocations, under the names of New Orleans, Baton Rouge, Alexandria and Shreveport.

## THE CHILDREN'S HOME.

In 1859, the Rev. A. D. McCoy, then rector of St. Peter's Church, New Orleans, set about the establishment of a parochial home for orphan children. A warehouse, owned by Alexander G. Bakewell, then a layman, was procured, and in July was opened as a parish house. A very large proportion of the expenses of the enterprise were defrayed by Mr. Bakewell.

After a few months' experience, it was found necessary to make the work a general one for the Church in New Orleans. An organization was effected and a charter procured January 17, 1860. The care of the institution was placed under a Board of Managers and a Board of Council. The first Board of Managers were Mrs. Allen D. Huger and Miss Alice M. Urquhart (Christ Church), Mrs. Mary E. Randell and Mrs. Louisa Glenn (St. Paul's), Mrs. Harriet A. Rodenburg and Mrs. Elenor Lacey (Trinity), Mrs. Mary Proctor and Mrs. Mary Barron (St. Peter's), Mrs. Elizabeth Green and Mrs. Otis (St. Philip's); and the first Board of Council were R. C. Cummings, John B. Murison, Rev. A. D. McCoy, Richard Nugent, Walter Bennett and A. N. Ogden, Jr.

In 1868, the Home was moved to a building on Camp street, above Julia.

In May, 1869, a series of entertainments was given, which produced $7,748, and the fourth of a square of ground, at the corner of Jackson and Fulton streets, was purchased, at a cost of $12,000. A building, a wing of the future edifice, was erected at an expense of $12,250.

On the 22d May, 1870, the new Home was opened. On the 7th November, 1871, the Bishop organized a sisterhood, and placed the Home in its charge. The first head of this Order was Mrs. Roberta Beverly Wingfield—Sister Roberta.

In 1880, the collection of funds for an addition to the building was commenced. The success of this undertaking was largely due to the very marked efficiency of the treasurer, Mr. J. A. Braselman, who for many years has most faithfully filled that office.



Sister Roberta departed to her rest in Paradise in March, 1882, and was succeeded by the present Superior, Sister Sarah.

In 1884, large donations were made to the building fund. The management of the Home was carefully investigated in this year. It was found without a flaw. The expense, under the careful management of the ladies, constituting the Sisterhood, was found less, and in most cases, greatly less, than that of any similar institution in New Orleans.

In 1885, the main building of the Home was erected, at a cost of some $20,000, and a Ladies' Aid Society was formed, to purchase adjoining lots to enlarge the playgrounds of the children.

A reporter has described the Home: Around it extends a lawn ample for all healthful exercises and recreation; within its walls is an air of domestic comfort and refinement—school rooms, sewing rooms, dormitories, nursery, chapel, infirmary, and every convenience for the benefit of the orphans reared there. It is a model institution, gently and patiently managed under the supervision of Sister Sarah.

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## EPISCOPAL RESIDENCE.

In 1872, the Council appointed a committee to collect funds for the purchase of a home for the Bishop. They collected $800.

In 1880, the proposition was renewed, and the clergy were asked to appoint committees of ladies in all the parishes to solicit subscriptions for that object.

In 1885, four ladies, Mrs. Newton Buckner, Mrs. J. L. Harris, Mrs. J. H. Oglesby and Mrs. Paul B. Leeds, undertook the task. They succeeded. A house was purchased at the corner of Carondelet and Washington streets, at a cost of $13,500, and was occupied by the Bishop in November, 1886.

At the Council of 1888, the house was presented to the Diocese, clear of all encumbrance. The whole amount collected, to cover purchase price, interest on notes, repairs, etc., was $14,279 84.

# BISHOP POLK.

LEONIDAS POLK was born in Raleigh, North Carolina, April 10, 1806. He graduated at the United States Military Academy, at West Point, New York, in 1827. While at the Academy he was baptized, by immersion in the Hudson River, by the Rev. Charles P. McIlvaine, afterwards Bishop of Ohio. He was confirmed by Bishop Ravenscroft, in Christ Church, Raleigh, N. C., shortly after his graduation.

He was made deacon in Monumental Church, Richmond, Va., April 11, 1830, by Bishop Moore, and ordained priest in Christ Church, Norfolk, Va., May 22, 1831, by the same Bishop.

He was the assistant minister of the church in which he was made deacon, and of which the Bishop was rector. He served a little over a year, and then went to Europe. On his return, he removed to Tennessee, and became canonically resident there in 1833. He was rector of St. Peter's Church, Columbia. He was a Deputy to the General Convention of 1835, and in that year, a member also of the Standing Committee.

On the 15th September, 1838, he was elected Bishop of Arkansas, and was consecrated in Christ Church, Cincinnati, Ohio, December 9, 1838, by the Rt. Revs. the Bishops of Virginia, Kentucky, Ohio and Tennessee. He received the degree of Doctor of Sacred Theology from Columbia College, New York, that year. During his missionary Episcopate, he had charge of Arkansas, the Indian Territory, Texas, Louisiana, Mississippi and Alabama.

He was elected Bishop of Louisiana October 16, 1841, and entered on the discharge of the duties of that office in the January following.

He then proceeded to declare the lines upon which he should act as Bishop and in which he desired to direct the Diocese.

The first thought was, he was an officer sent to a work. The Church had given her instructions in the Prayer Book, Catechism, Articles, and that the Word of God must be interpreted, therefore, even, not as might seem good to an individual, but as "this Church has received it." The second thought was, the Standards must be received according to their plain meaning, and are not to be taken in any unnatural sense.



The third thought was, the Standards are largely the outgrowth of the days of the Reformation. He was desirous, therefore, of keeping in "the old paths" of those days, but he was anxious to guard himself here, and to carefully assert that those Standards themselves were only faithful guides, as they truly interpreted the position of the early Church. So he came back to regard himself as under orders, received from Apostolic hands, with a message that was none other than the faith once delivered to the saints.

Bishop Polk was ever urging the Diocese to increased missionary effort. In 1847, he said he had again to call attention to the importance of increased contributions. "I would urge," he said, "the duty of making this object one of importance in the estimation of every member of the Diocese." In 1850, he noted a decided improvement in the interest exhibited in missionary work, evincing "a more enlightening and true appreciation of our obligations." Again, he said, "The cause of missions is pre-eminently the cause of Christ, as it is the impersonation of the work He came to do." In 1856, he asked for this work, still larger share of attention than it had yet received.

Bishop Polk was not a man to shirk duty, to lay burdens on others which he did not himself bear. He did not send others to reconnoitre for new points of advantage; whenever practical, he obtained such knowledge for himself, and so we find him the first of the clergy of the Church to plant her standard at Shreveport, all along the coasts of the Red River, at Plaquemines, at Opelousas, along the Teche and the Fordoche, at Thibodaux, at Napoleonville, at Minden.

Of the importance of education, under the care of the Church, Bishop Polk was deeply impressed. He looked upon no parish as fully furnished that was without its schoolhouse, and no Diocese capable of doing its work fully that was unequipped with its seminaries of learning. His views are quoted under the chapter on Educational Institutions of the Diocese. The University of the South is largely the child of his comprehensive brain. But primary education engaged his attention equally with the more profound cultivation of the mind. His aim was provision for the education, mental—because that involves moral and spiritual—of every baptized child. It was no fault of his that so many educational efforts failed.

The evangelization of the sons of Africa, engaged a large part of his thought. Let the parochial sketches in this volume be read, and it will be clearly seen how he led his clergy. Everywhere the rectors were found ministering on the plantations. When the Diocese was under full headway the number of persons of color, ministered to largely outnumbered the whites who received the services of the Church. He was not one to believe that the personal commission to the priest to preach to every creature, was to be received with the mental reservation that the Master meant every creature who came to the "preaching house." Nay, he believed that the preacher endangered his own salvation, who refrained from preaching to the black man, and when any one spoke of the discouragements attending such work, he would say, "*You may not save him, but you will save yourself.*"

In his first Annual Address, Bishop Polk urged upon his clergy the necessity of striving to impress the youth of the land with the duty of inquiring if God hath called them to the ministry. A native ministry was thus early made one of the objects of the common work of the Diocese, and ever and again it is a subject dwelt upon in his addresses. During his Episcopate, twenty gentlemen were accepted as candidates for Holy Orders, of whom fifteen were subsequently ordained.

Bishop Polk was mindful of his clergy and provision for their comfort. He was careful to remind the laity that it was important for their own sakes that the clergy should be relieved as much as possible of worldly cares. Chief among the things needful in a parish, he placed a rectory. It was his trust that "every parish in the Diocese should be provided with its rectory."

In gauging the work of the first Bishop, it must be remembered that the facilities for travel were not in those days what they are now. In coming to the Diocese, the boat, in which the Bishop had passage, snagged and sunk; and this but illustrated the vicissitudes of travel, the perils by land and the perils by water, that punctuated his Episcopate. A three line entry in his journal records, in a very matter of fact way, how upon occasion he had set out for Monroe, and reached it after a perilous journey, having had "several streams to swim." Again, we read of a skiff journey from Donaldsonville to Thibodaux, on a July day.

Travel was slow and fatiguing, but it had its bright sides, even on account of its easy going character. The Bishop was descending the Black river on the steamer Rockaway, when he heard of a child whose parents were seeking opportunity for its baptism. At his request, Captain Moore landed the boat, and himself, mate and passengers, all went with the Bishop to seek the child. It was found and baptized, and then all resumed the journey.



It is interesting to note that the last official act of Bishop Polk, in the Diocese, was performed upon its anniversary day, April 28, 1861. On that day he held five confirmation services, at Christ Church, St. Peter's, St. Paul's and Trinity, New Orleans, and in private.

During his Diocesan Episcopate, Bishop Polk made sixteen deacons and ordained nineteen priests; confirmed 3,317 persons. The number of church edifices increased from three to thirty-three; congregations from six to about eighty; clergy, other than the Bishop, from six to thirty-two; the communicants from two hundred and twenty-two to 1,859.

In the summer of 1861, Bishop Polk accepted a commission in the Confederate army. After three years of faithful and meritorious service, his life was sacrificed, and on Pine Mountain, Georgia, June 13, 1864, the brave and chivalrous Bishop died in, what he believed to be, the cause of Holy Church, endangered by invasion of the sons of Cromwell's army.

The tribute to his memory, that his immediate successor penned, well deserves this place: "He was known for the stainless purity of his daily life, his great force of character, intellectual and moral, the warm glow of his genial nature in the intercourse of social life, his sympathy with suffering. No one in his office was ever more endeared to the people of his charge, and none have done more to deserve it."

## BISHOP WILMER.

JOSEPH PERE BELL WILMER was born in Swedesborough, New Jersey, February 11, 1812. He graduated at the University of Virginia, 1831; at Kenyon College, Gambier, Ohio, 1833, and at the Theological Seminary of Virginia, 1834.

He was made a deacon in St. Paul's Church, Alexandria, Virginia, July 10, 1834, by Bishop Moore, and ordained a priest in St. Paul's Church, Petersburg, Virginia, in May, 1838.

From 1834 to 1838 he ministered in St. Anne's, Albemarle, Va. In 1838, he was chaplain of the University of Virginia, Charlottesville. In 1839, he was commissioned chaplain in the United States Navy. In 1843, he was rector of Hungar's parish, Northampton county, Va., and subsequently of St. Paul's, Goochland county. In 1848, he became rector of St. Mark's, Philadelphia, resigning in 1861.

He received the degree of Doctor of Divinity from Union College, Schenectady, New York, 1857.

He was elected Bishop of Louisiana, May, 1866, and consecrated November 7, 1866, by the Bishops of Vermont, Mississippi, Alabama and Tennessee.

The years of his Episcopate were not all years of advance. He found Louisiana shorn of her strength; much time and many labors must needs have been expended to regain a foothold. When this was but fairly accomplished, and progress was written on every guidon of the advancing host of the Diocese, came, in 1874, the effects of the financial panic of the preceding year, floods along the valley of the great river, and untoward political disturbance—three sore "judgments" in a single year. The Diocese reeled under the blows, and it was five years before the decadence was checked. The work of the Church, then, was necessarily conservative rather than aggressive. The effort was to hold what could be held—to increase the strength of existing parishes, rather than to create new ones.

Bishop Wilmer's time was consumed in travel from one end of the State to the other, frequently under great difficulties, comforting the sorrowing; strengthening the weak; administering, in



countless different ways, to the necessities of the scattered sheep of the Lord's flock. Without an adequate clerical staff, he was compelled to proffer himself as the sole spiritual shepherd for many hundreds of famishing souls, throughout the State.

The work that Bishop Wilmer did at the family hearth-stones throughout the Diocese, would, in its recital, fill many a volume, could it be written. Largely, because of him, the faith has been kept, and the State is dotted over with families of the Church, of whom no record is made from year to year, but who remain to be searched out, and who will be the nuclei of future parishes.

He was never weary in well doing. On occasion, the stage stopped at the vacant parish of New Iberia for an hour, for rest and refreshment, which the Bishop spent in searching out the scattered sheep and baptizing five children.

Oftentimes he labored apparently in vain. In 1869, he records a "long and dreary ride of fifty miles" to Natchitoches, and no one to receive him.

Completing a visitation, he writes of having traveled 1,500 miles, a third of it in stages, by day and night, "at times indebted for a little rest to a pile of mail bags, or a heap of straw, and recalling to my thoughts the greater privations and difficulties which some of my brethren are called to endure for the Church and Kingdom of Christ."

During "a flood" the Bishop held service on the wharf boat at Red River Landing. Early in the morning he took a skiff, and going from plantation to plantation, himself summoned the congregation.

He knew what "waiting for a boat" meant. Of a sleepless night, so spent, he declared it no uncommon thing for a Bishop of Louisiana.

No difficulties were too great when even a single family was being searched out. He heard of such an one living in a secluded part of Morehouse parish, and he went through "a terrific storm" to find them.

In season and out of season he preached the Word. In Lafayette, he was accosted on the street and his motives questioned in going where there was already a church "large enough for the population." He began to expound the ancient and Catholic faith to a gathering crowd, and soon had quite an auditory who had

run together to hear the "new thing," and yet it was the old faith.

He was perfectly unselfish and in his disappointments even thought of others. He had travelled 1500 miles, day and night, to keep an appointment at Cheneyville, and found a congregation of less than than twenty, for the clouds threatened rain. But he exclaims, "I felt for my dear brethren who have so often had to endure this disappointment."

Bishop Wilmer knew what was meant when it was said, "it is better to go to the house of mourning than to the house of feasting." Being in Shreveport in 1874, he says: "This week, which will long live in my memory, was sweetly employed in visits to the houses of mourning. I was walking in the footsteps of the great pestilence. Its shadow still rested upon the city."

During his Episcopate, the Diocesan Sisterhood was organized, and the wing of the Children's Home, New Orleans, was built. He confirmed 4,777 persons, made twenty-one deacons and ordained twenty two priests. The congregations increased from thirty in 1866, to seventy four in 1874; the church buildings from twenty six to forty eight; the communicants from 4,556 to 4,351.

On Monday, December 2, 1878, "early in the evening, when in the full enjoyment of all the powers of mind, heart and body, and after the energetic discharge of the daily routine of Episcopal work, suddenly, 'as in the twinkling of an eye,' was translated to the Church at rest, the noble, the meek and the saintly spirit of the illustrious and universally beloved Bishop of Louisiana."*

Louisiana! matron fair, with bosom bleeding
List to the funeral wail, all other woes unheeding;
Trail all thy banners low, abase thy queenly head;
Think not of traitors now, forget thy blood was shed;
Cry low on bended knee, "our Wilmer's dead!"

Queen of the South! methinks I see thee kneeling,
Discrowned in dust and shame, while tears are stealing
From eyes now dulled with grief, and memories of shame,
Wrought by adopted sons; but yet there is a name,
Crowned with celestial light, worthy thy fame.

*Memorial Sermon of the Rev. Dr. Dalzell.



Empress of States! is it not worth the telling?
Thou hadst one son—a Prince—whose voice now swelling
The antiphone of heaven, erst in his manhood's prime,
Nursing his royal heart at fountains pure, sublime,
Poured out his kingly soul for thee, like generous wine.

Mother of many creeds and nations! thou who bearest
Scars of a conflict on thy regal brow, thy best and bravest
Into the quiet grave hath passed forevermore,
The sweet persuasion of his wondrous tongue no more
Shall claim a boon for thee; his battle's o'er.

Louisiana! mother! queen! thou heedest not thy losing:
The fray is sharp, the conflict lengthens; and the closing
Of warrior hosts in battle shock hath stunned thine ears;
A fell disease hath fouled the sweetness of thy perfumed airs,
But more than this is lost to thee—a good man's prayers!

And thou, O Church of God! while sadly breathing
Funeral orisons, receive his mantle, and, his sword unsheathing,
Fill up the breach, when a man dost find,
Refreshed with childhood's grace, a warrior brave, yet kind,
A lion, yet a lamb, a minister to men, a man of mark and mind.*

Many a heart yet weeps his loss, and the years as they pass but emphasize the greatness of the calamity. His memory grows with the increase of his spiritual children; to-day he occupies a larger space in the hearts of those who knew him and loved him than ever before.

*The lines above quoted are from the pen of a cousin of the lamented prelate.

# BISHOP GALLEHER.

JOHN NICHOLAS GALLEHER was born in Washington, Mason County, Kentucky, February 17, 1839. He attended the University of Virginia, and then entered the law office of Beatty & Bush, at Thibodaux, Louisiana. In St. John's Church, Thibodaux, he was baptized by the rector, and subsequently confirmed by Bishop Polk.

The civil war coming on, he enlisted and afterwards was commissioned and served on the staff of General Buckner, attaining the rank of Lieutenant-colonel. The coincidence may be noted that of the three Bishops of Louisiana, each has held a commission under the military arm of his country, either in army or navy.

At the close of the war Mr. Galleher resumed the study of law and graduated at the law school at Lexington, Virginia. He began the practice of his profession at Louisville, Kentucky, but shortly afterwards placed himself at the General Theological Seminary, New York, to study for Holy Orders.

He was made a deacon in Christ Church, Louisville, Kentucky, June 7, 1868, by Bishop Cummins, and ordained a priest in Trinity Church, New Orleans, May 30, 1869, by Bishop J. P. B. Wilmer.

He was six months assistant minister of Christ Church, Louisville, Ky. He took charge of Trinity Church, New Orleans, January 6, 1869, resigning in September, 1871. He was rector of the Johns Memorial Church, Baltimore, Maryland, November, 1871, to October, 1873, and of Zion, New York city, October, 1873, to January, 1880.

He received the degree of Doctor of Sacred Theology from Columbia College, New York, 1875, and of Doctor of Divinity from the University of the South in 1880.

He was elected Bishop of Louisiana, November 12, 1879, and consecrated in Trinity Church, New Orleans, February 5, 1880, by the Bishops of Mississippi, Alabama, Missouri and (assistant) Kentucky.

His Episcopate has been marked by steady progress. The Children's Home has been greatly enlarged and an Episcopal resi-

dence has been purchased. He has confirmed 3259 persons to time of last Council; made five deacons and ordained eight priests. The number of clergy, other than the Bishop, has increased from thirty-two to thirty-seven; the number of church edifices from forty-five to sixty; rectories from thirteen to twenty-one; the number of congregations from forty-seven to eighty-six; the number of communicants from 2,957 to 4,438.

Bishop Galleher has greatly endeared himself to both the clergy and the laity of his Diocese. The words chosen as descriptive of him who should be the meet successor of the sainted Wilmer, and quoted above, were prophetic.

> Fill up the breach, when thou a man dost find,
> Refreshed with childhood's grace, a warrior brave, yet kind,
> A lion, yet a lamb, a minister to men, a man of mark and mind.

A wise administrator, gentle and merciful where it is meet to be gentle and merciful; firm and inflexible whenever necessary. A companion, ever genial; a friend, ever reliable. Unpretentious, yet brilliant; modest, yet a prince. Sought for to fill the place of the orator on historic days, and as homiletic lecturer in schools of theology, the people ever delight to listen him. Day by day he demonstrates his right to occupy not alone the official position, but the place, in its every sense, of his predecessors, Polk and Wilmer.

## CHRIST CHURCH, NEW ORLEANS.

On Monday, 2d June, 1805, a meeting of the "Protestant" citizens of New Orleans, was held at the boarding house of Madame Fourage, on Bourbon street, between Customhouse and Bienville streets. This was about eighteen months subsequent to the cession of the territory to the United States, previous to which time the power of the Roman Pope would have prevented such an assemblage.

At the meeting, Benjamin Morgan was chairman and James M. Bradford, clerk. The following resolutions were adopted:

I. *Resolved*, That it is important to obtain, as speedily as possible, a Protestant clergyman, to come and reside in this city, and preach the gospel.

II. *Resolved*, That Messrs. Hugh Pollock, Joseph McNeil, Richard Relf and John McDonough be appointed a committe to receive subscriptions for the desirable object, and that they report at our next meeting.

III. *Resolved*, That it is essential that steps be immediately taken for procuring a lot of ground, whereon to erect a suitable building for the performance of divine worship, and that Messrs. Joseph McNeil, James Brown, John F. Watson and Rezin D. Shepperd be a committee for that purpose.

IV. *Resolved*, That Messrs. John B. Provost, James C. Williamson, Edward Livingston, and James M. Bradford be appointed a committee to correspond with the heads of Princeton College, Yale College, Philadelphia College, Columbia College, New York; Rev. Mr. Glandel, Baltimore; Bishop Madison, Virginia; and such other persons as they may deem advisable for the recommendation of a suitable person for the place.

"Adjourned until Sunday next, 9th June, 11 o'clock, A. M."

The adjourned meeting was held at the same place at the time fixed. At this meeting it was "*Resolved*, That a general meeting of the subscribers be held at this place on Sunday next, June 16, at 11 o'clock in the forenoon, to determine the religious denomination of the clergyman who may be invited."

At the time designated, the subscribers were present and proceeded to ballot. On counting the votes there were found: "for an Episcopalian, forty-five; Presbyterian, seven; Methodist, one." At this meeting a resolution was also adopted, naming the organization Christ Church.



Among those present, other than those above named, were Joseph Saul, Abraham R. Ellory, George W. Morgan, James Alexander, William Brown, Evan Jones, Philip Jones, George I. Ross, Charles Norwood, Waters Clark, Charles Patton, Andrew Burk, William W. Smith, William Donaldson, James Martin, John Poultney, John B. Sanderson, Thomas McCormick, John W. Sorley, Alexander Milne, Jr., John Jay, W. Brooks, Ebenezer Bradish and Elephalet Brown.

On the 3d July following, the Territorial Legislature passed an act incorporating the "Church Wardens and Vestrymen of Christ Church in the county of Orleans."

On the 12th August, a letter was addressed to the Assistant Bishop of New York, requesting him to recommend a rector, one "qualified to maintain the respectability of the Church and to conciliate the regard of his congregation, it being recollected that his supporters are not only of his own persuasion, but also Presbyterians, Catholics, etc." A stipend of $2,000 was offered.

In response, Bishop Moore recommended the Rev. Philander Chase, and appointed him to the charge of the new mission. He arrived in Louisiana by the bark *Thetis*, November 13, 1805. Being delayed by contrary winds at the English Turn, the new rector disembarked and *walked* to the city.

Notice was given in the paper published by Mr. Bradford, and the first service was held in the "Principal," or City Hall, Sunday, November 17, 1805. "Those who attended," said Mr. Chase, "were numerous and of the most respectable Americans, and very decorous in their deportment."

On the 16th November, a general meeting was held for the purpose of organization under the charter. To this meeting Mr. Chase explained that in some particulars the charter was objectionable, in that the rector was ignored and there was no pledge of conformity. An assurance was then given that the charter should be amended, and an election was immediately held. Joseph Saul was chosen senior warden; Andrew Burk, junior warden; Judge Jean B. Provost, Dominic A. Hall, Benjamin Morgan, William Kenner, Joseph McNeil, George T. Ross, Charles C. Norwood, Rezin D. Shepperd, Richard Relf, Edward Livingston, John McDonough, John P. Sanderson and Abraham R. Ellory, vestrymen. Of these gentlemen Messrs. Kenner and Morgan had been members of the Legislative Council of the Territory;

Provost, a step-son of Aaron Burr, a judge of the Superior Court; Hall was district judge and Livingston was afterwards minister plenipotentiary to France.

An act was passed by the General Assembly and approved by the Governor May 2, 1806, in accordance with the wishes of Mr. Chase, amending and re-enacting the incorporation of the parish. By this amendatory act the name of the corporation was changed to "Rector, Church Wardens and Vestrymen of Christ Church, in the County of Orleans, in communion with the Protestant Episcopal Church in the United States of America."

The act further provided, that "the rector to be called to the Church, should be so called and inducted agreeably to the form prescribed by the Protestant Episcopal Church in the United States of America, established in General Convention of the Bishops, the clergy and laity, September, 1804; and should be subject to the ecclesiastical government and decisions of the Bishop and Convention of the State of New York, in all things, as if he were a presbyter belonging to that Diocese, until there should be a Diocese formed in this and the neighboring Territories, and a Bishop consecrated according to the canons of the Pretestant Episcopal Church, to take charge of the same."

There is here a curious illustration of the way in which fundamental principles, those of a charter we presume would be so considered, are neglected and forgotten. The charter of this parish requires the institution of the rector, "institution" being substituted for "induction" in the prescribed service by the General Convention of 1808, yet not one of the rectors that the parish has had has been instituted.

The first meeting of the Vestry was held November 20, 1805. Mr. Chase, for some unexplained reason, did not accept the position of rector until April 2, 1806. Shortly thereafter, he went North for his family and did not return until the following October. The use of the United States Court room, on Royal street, was procured, and it was "fitted up" for Church services. At another time, the services were held in the house occupied by Col. Freeman, commandant of the detachment of the United States army quartered in New Orleans, and after his departure its use was granted by the governor, W. C. C. Claiborne. Also in the second story of a store on Old Levee, now Decatur, street, known as Paulding's jewelry store.



George T. Phillips and Dr. Robert Dow were elected vestrymen in 1806; Richard Relf, treasurer, and John Palfrey, Samuel D. Earle, S. Packwood and J. W. Leonard, vestrymen, in 1807; Dr. Samuel Leonard, John Morgan, Jr., John Jay and Benjamin M. Hill, vestrymen, in 1808.

After the election of the latter named gentlemen, Rev. Mr. Chase made an address in which he stated that since the beginning of his ministry with this charge he had baptized fifty persons, six of whom were adults, solemnized nineteen marriages, attended forty-one funerals, administered the Holy Sacrament twice, on the last occasion to twenty-one communicants.

In 1809, Thomas Elmes, James Poole, Hugh Monroe and David Urquhart were elected vestrymen; in 1810, Beverly Chew, John Taylor, Alfred Hennen and J. C. Bartlett; in 1811, R. Burnside and A. Milne; in 1812, Nathaniel Cox, J. W. Smith, J. Martin and Charles Patton; in 1813, N. Morse; in 1814, R. M. Welman, Abner L. Duncan and T. Urquhart; in 1815, Dr. Hunter.

Mr. Chase was lodged for awhile with Mr. Andrew Burk. Subsequently, a school being much desired, he hired a house a short distance below the town, borrowed money of his friends to commence housekeeping, and began to receive pupils. "The greatest difficulty," said he, "that presented itself, was the want of domestic servants. All were slaves, and no one would hire out good servants; and those of a different character were not worth having." Dr. Robert Dow, his family physician, came to Mr. Chase's relief with the advice to go to the bank, borrow more money and buy a boy. The advice was followed, Jack was purchased for $500—service was rendered for three months, and then, slipping aboard a ship, the domestic eloped beyond the sea.

The school increased and, "for greater facility in the attendance of pupils, proposals were made for moving into town." This was done, and to the very great advantage of the school, many from the country and towns up the river entering it. Of these pupils, Mr. Chase names the Dunbars and Giraults, of Natchez; the Sterlings and the Barrows, from Bayou Sara, and the Percys and Evanses, from Pinkneyville and Fort Adams—"all of the choicest and best."

Mr. Chase was resident on Dauphine street, and it is presumed that the school was kept under the shelter of the same building. It was here that he was attacked by yellow fever. He leaves a pre-

scription, which he declares saved his life—not ordered by his physician—"fixed air" in the shape of porter. The faculty has not, it is believed, availed itself of the discovery!

The continued increase of the school caused Mr. Chase to hire the extensive buildings of Monsieur LaBranch, situated on Tchoupitoulas street, then on the levee, in the Faubourg St. Mary, for the rent of which he paid $1,000 per annum.

There has been a marked advance towards primitive practice in the matter of the frequency of the celebrations of the Holy Eucharist since the early days of the Church in Louisiana. Mr. Chase did not, as he says, "establish a communion" until after he had been at least a year in New Orleans. Bishop Brownell, although in that city the whole winter of 1834–1835, celebrated only at Christmas and Easter. No wonder that the idea took very deep root, that the whole duty of man in the Church was to hear (and criticise) sermons.

Mr. Chase resigned in March, 1811.

During the three subsequent years, it does not appear that any services were held.

In the early part of 1814, the Rev. James F. Hull, a Presbyterian minister, arrived in New Orleans, and was invited by the Vestry to preach to the congregation.

On the 3d June, 1815, the corporation acquired from the city, partly by purchase and partly by donation, the ground forming the corner of Canal and Bourbon streets, in the square formed by those streets, and Customhouse and Royal streets.

Mr. Hull, having examined the claims of the Church, and being satisfied of their justness, became a candidate for Holy Orders, and a committee of the Vestry, Messrs. Abner L. Duncan, Richard Relf and G. W. Smith was appointed, January 14, 1816, to wait on him, and offer him the rectorship, should he be ordained. Mr. Hull then went to New York to seek Holy Orders.

The first Christ Church, neatly constructed of brick, was octagonal in shape, and of about sixty feet diameter. It cost some $8,000. The Vestry, April 17, 1816, appointed a committee to sell the pews. They were specially authorized to select a pew, in consequence of a liberal donation to the building of the church, for General Wade Hampton, commandant of the United States forces.



Mr. Hull was made a deacon June 17, 1816, and subsequently a priest, both in New York. He then returned to New Orleans and became rector of Christ Church.

The congregation greatly prospered under Mr. Hull. The results were largely of a spiritual character; material figures cannot tell the story. The history of the parish during the seventeen years of his rectorship, is that of solid growth. It is recorded that "he worked with all his zeal, until he could no longer work." Note is also made of the fact that the first Presbyterian congregation worshipped in Christ Church during its infancy, under the Rev. Sylvester Larned, in 1818 and 1819.

In 1822, the rector had established a school of high order for young ladies. It may have existed previously, but in that year it is spoken of as situated at No. 2 Bourbon street, in a description of the city. He was succeeded in its charge by his accomplished daughter, and for many years, even down to about 1870, "Miss Hull's school" was in the front rank of educational institutions, and many of the most accomplished ladies of Louisiana owe their intellectual training to its skillful management.

In 1818, Commodore D. T. Patterson and Charles Harrod were elected vestrymen; in 1819, Thomas Hewes.

In 1818, the Vestry accepted charge of the "Protestant" burial ground.

In 1820, William Flower, P. K. Wagner, H. McCall, W. Christy, R. Harrison, J. A. Fort and D. Talcott were elected vestrymen; in 1821, Judge Dick; in 1822, Joseph B. Ewes; in 1824, G. E. Rupell, Robert Layton and W. Alderson; in 1825, John Oldham, J. Collins and S. W. Oakey; in 1827, Mathew Morgan, George Green, Mr. Strawbridge and James Hopkins; in 1828, James Foster, Jr.; in 1830, Mr. White and W. G. Hewes; in 1832, Lucius C. Duncan.

In 1825, a rectory was built adjoining the church.

On the 8th January, 1830, the Rt. Rev. Dr. Brownell, Bishop of Connecticut, arrived in New Orleans, on the steamboat *Tigress*. An incident of that day is illustrative of the slumbering of patriotism, even in that time when we count the fathers as most fervent in their political devotion. The wonder must grow when it is remembered, also, that the hero of Chalmette was then President of the United States, and at the acme of his fame. The incident can best be told by the Bishop himself. He says, "Arrived at New

Orleans on the morning of the 8th January * * * received an invitation from the Committee of Arrangements to attend the Mariner's Church, to hear an oration in honor of General Jackson and his victory, but found so few there that it is determined to abandon the celebration."

The next morning, the Bishop, who was lodged with Mr. Hull, was waited upon by the wardens and vestrymen, who presented a written address, requesting him to consecrate the church, "administer the rite of confirmation, and perform such other offices" as might be deemed expedient.

On Sunday, January 10, 1830, the church was consecrated. The Rev. Mr. Hull said the prayers; the Rev. Wm. Richmond read the sentence of consecration, and there were present the Rev. Messrs. James A. Fox, Albert Muller, Spenser Wall and John T. Adderly. In the afternoon, there was a second service, and at night, as there was no provision for lighting Christ Church, the Bishop accepted an invitation from the Rev. Mr. Clapp and his session, to preach in the Presbyterian Church. "The large building contained a crowded congregation, who joined in the services and listened to the discourse with great decorum."

It may be a matter of interest to some to know that Dr. Clapp was at that time studying with a view to seeking Holy Orders.

On Sunday, January 17, 1830, confirmation was administered for the first time in Christ Church, to 64 persons. The collection, amounting to $212, was given to missions. The Bishop says that the parish appeared to be in a prosperous condition. All the services were well attended. He was very hospitably entertained by the leading Churchmen, and left the city January 30, 1830.

The Rev. Ulysses M. Wheeler was elected assistant minister, February 5, 1832; and the Rev. William Barlow, January 21, 1833. The Rev. Mr. Hull died in June, 1833.

At a meeting of the Vestry, May 24, 1833, it was resolved that in the event of the election of a Bishop of the proposed South Western Diocese, Christ Church would receive him as its rector, "provided he shall be approved by the congregation."

About this time, the Rev. Dr. Hawks was called to be rector, but declined, and in December, 1833, the Rev. James A. Fox took temporary charge of the parish.

On the 3d December, 1834, Bishop Brownell arrived in the ship *Louisville*, from New York. He had for fellow passengers, the Rev. R. A. Henderson, coming to take charge of the French church, and Mr. Greer B. Duncan, of New Orleans.



The portion of his journal, material to the history of Christ Church, we quote entire:

"The wardens of the church, with others, met us with a cordial welcome, and conducted us to the house of Mr. Lucius C. Duncan, where we were received with great hospitality, and requested to consider it our home during our residence in New Orleans."

"After officiating at New Orleans five weeks, the Vestry requested that I go to Alabama, to attend the Convention and to promote measures for the organization of the South Western Diocese. * * * Having understood that there was to be a Special Convention of the Diocese of Mississippi, to be held at Natchez on the 23d February, in regard to the organization of the South Western Diocese, I was requested, by the Vestry of Christ Church, to attend it. * * *

"On Sunday, the 12th April, held a confirmation in Christ Church, when thirty-five received the imposition of hands. On the following day, I confirmed Mrs. Baldwin (a sick lady), at her house, together with her son and nephew, making, in all, thirty-eight persons confirmed. On the Sunday following (Easter), I administered the Holy Communion to seventy-one persons.

"On my arrival in New Orleans, I found the parish much depressed and discouraged. Some members of the congregation were attending other churches, others were in the habitual neglect of public worship. There was also a deep-rooted difficulty in regard to the building of a new church, and especially in regard to its location. After I had officiated a week or two, the Vestry requested that I would address the congregation on the affairs of the parish. On the following Sunday, after sermon, I accordingly addressed to them some conciliatory and encouraging remarks. As either of the proposed locations of the church were sufficiently convenient, I endeavored to show that unanimity was much the more important than the choice between them. I inculcated the absolute necessity of building a new church, to give stimulus and animation to the parish, and to collect a congregation of sufficient ability to support a clergyman of the highest character. In connection with a new church, I urged the call of a permanent rector, who should command the confidence of the parish and the respect

of the public, and I suggested the expediency of immediate measures for the organization of the South Western Diocese, and the election of a Bishop, who should at the same time be the rector of the parish.

"Before my departure, I had the satisfaction of seeing all these measures in a fair way of accomplishment, through the blessing of Divine Providence. The congregation had been rallied together again. The Rev. Dr. Hawks had been unanimously elected Bishop of the South Western Diocese, and rector of the parish. The difficulties in regard to the location of the new church had been happily settled, and the pewholders had unanimously voted to enter on the work. Forty thousand dollars, the sum required, had been raised, and a judicious plan of the edifice had been adopted by the building committee."

During his ministry at Christ Church, the Bishop baptized ten infants and two adults. He "attended only one funeral, that of Mr. William Bullitt."

A list of the teachers in the Sunday School, about this time, has been kindly furnished by the widow of the Rev. Mr. Fox. The superintendent was Mr. Lovell, and the teachers Messrs. Stinson, Conally, Payne, T. Morgan, G. Morgan and Sheldon; Misses Moore, Dow, Welman and McMurdo, Mrs. Stinson, Misses Taylor, Brand and Stringer.

The Rev. Mr. Fox resigned his position March 2, 1835.

The Rev. Dr. Hawks declined his election as Bishop and rector. In his address to his own Convention, Bishop Brownell says: "The non-acceptance of the Bishop elect, together with some other untoward events, has indeed spread a dark cloud over the dawning prospects of the Church in this interesting portion of our country."

In 1834, Isaac Ogden and Joseph Lovell were elected vestrymen; in 1835, H. B. Cenas.

In the winter of 1835–1836, the Rev. J. T. Wheat came to New Orleans on sick leave. He was invited to take temporary charge of the parish, during the building of the new church. The unoccupied French Evangelical Church, corner of Rampart and Bienville streets, was first used for Sunday services, and afterwards, when the growth of the congregation required it, a very fine large public hall on Lafayette square. "I had," says Dr. Wheat, in a recent letter, "a most delightful sojourn of about



six months amongst a charming people, lavish of kindness to my family, that had soon joined me. I was in frequent requisition for private official duties, and formed many lasting friendships. Beside marriage and baptismal presents, much larger than I had ever heard of before, I received a very liberal salary from the Vestry, and, at parting, five hundred dollars for my parish at Marietta. The Church people of New Orleans, at that day, were certainly most generous and liberal. The Rev. Dr. Dorr, of Philadelphia, as a special agent of the Committee of Domestic Missions, came South on a begging errand. To his great surprise, we collected, in a short time, well on to $3,000."

In the autumn of 1836, Bishop Brownell made his third visit to New Orleans, and in the spring of 1837 consecrated the new church. It was built after the Grecian temple order of architecture, with a colonnade in front. When the third church was built, this property was sold to the Israelites, and was used by them for some time as a house of worship. Subsequently, it was demolished, the columns being re-erected in front of the synagogue on Carondelet street, near Julia.

For use in the consecration service, Mrs. Sigourney wrote this hymn:

Behold the Temple! God of grace!
From each unhallowed purpose free,
Which, trusting in our Saviour's name,
We gladly consecrate to Thee.

Here bid our prayers accepted rise;
Bend to our praise Thy listening ear,
And smile upon the vows that break
From fervent lips and hearts sincere.

The pure baptismal water bless,
Which here our infant race shall seal,
And with Thy presence cheer the flock
That daily round this altar kneel.

Lift up your heads, ye holy gates,
And hail the Gospel's peaceful sway,
Yea, lift your heads exulting high,
And give the King of Glory way.

So, may the gates of Heaven unfold,
With music's everlasting strain,
To many a soul who, 'neath this dome,
Salvation's priceless soul shall gain.

Upon the departure of Bishop Brownell, the Vestry voted to present him a pair of handsome silver pitchers, with appropriate devices and inscriptions, in token of gratitude for his unselfish and devoted services on behalf of the church and congregation.

On the 13th February, 1837, the Rev. Nathaniel S. Wheaton, D. D., was elected rector. He came to New Orleans in November, but did not formally accept the rectorship until April, 1838.

On the 28th April, 1838, the Convention met in Christ Church, which organized the Diocese. The parish was represented by Messrs. Richard Relf and Lucius C. Duncan.

In 1838, Ambrose Lanfear, H. Henderson, John Whitehead, J. Minturn, J. B. Grayson and George Payne were elected Vestrymen; in 1840, Samuel Mathews and Dr. Thomas Meux; in 1841, William Freret; in 1844, J. M. Norman, C. M. Emmerson, B. Lowndes and E. Chapman.

On the 5th May, 1839, Bishop Polk held his first service in Christ Church.

In that year, the rector reported all the pews disposed of, with the exception of a few reserved for strangers, and the assemblies for public worship generally full.

In 1840, the parish gave $700 to the Missionary Society, $500 towards erecting a church at Matagorda, and $170 for a church at Key West.

In 1841, the number of communicants was one hundred and fifty.

After a faithful service of six and a half years, Dr. Wheaton was compelled, on account of failing health, to tender his resignation. It was accepted May 30, 1844.

The Rev. R. H. Ranney took temporary charge of the parish, August 17, 1844.

On the 20th November, 1844, the Vestry called the Rev. Francis L. Hawks, D. D. He accepted the rectorship in January following.

On the 15th May, 1846, the property of the Church was exchanged with Mr. Judah Touro for the lots at the northwest corner of Canal and Dauphine streets, and a contract was made with James Gallier for the erection of the church on the new site, to be delivered, completely finished, by November 1, 1847, at a cost of $50,000. While this church was building, the congregation worshipped again in the French Church.



On the 17th April, 1847, Bishop Polk consecrated the new church, assisted by Bishops Otey and Freeman. Thereupon, it was resolved by the clergy of the city to maintain a daily service at Christ Church, and each filled his appointed time.

On the 7th December, 1847, Mr. James Grimshaw, many years a member of the Vestry, presented to the Church a font of statuary marble, which has served, and still serves, as a memorial of his connection with the parish and of his "earnest desire for its prosperity and usefulness."

During the Lententide of 1848, the Rev. G. B. Mansur assisted the rector.

Dr. Hawks resigned April 13, 1849. The number of communicants was then still one hundred and fifty.

During the vacancy that ensued, the parish was alternately in charge of the Rev. Thomas D. Ozanne, Rev. N. W. Camp, D. D., and the Rev. Charles W. Whitall.

On the 12th September, 1849, the rectorship was tendered to the Rev. Edmund Neville, D. D., and accepted by him. In 1850, he reported a Bible class of thirty members, taught by himself and a Sunday school of one hundred and fifty-nine pupils.

In 1851, the parish gave $3,500 to the support and extension of the Church in New Orleans.

Dr. Neville resigned November 20, 1851. During the ensuing vacancy, the Rev. Elijah Guion had charge of the parish.

The Vestry elected the Rev. William T. Leacock, D. D., rector, June 29, 1852, and he entered on his duties October 1, 1852.

In 1855, the bell, still in use, was purchased.

In 1860, there were two hundred and forty-six white and one hundred and six colored pupils in the Sunday school.

The war cloud covered the fair face of the Crescent City, and it fell into the hands of the Federal forces in April, 1862. On the 31st October, 1862, General B. F. Butler, a major general of the United States volunteers, and not an ecclesiastical officer, as might be supposed, usurped the authority of the Church, and ordered the wardens to deliver the keys of the building to the Rev. F. E. Chubbuck, a deacon, whom he had appointed to conduct the services, and simultaneously he ordered the rector removed beyond the lines, for alleged disloyalty, which disloyalty lay in his unwillingness to break his vow of obedience to his Bishop, who had

issued directions of a mandatory character for the conduct of divine service.

The Rev. Mr. Chubbuck seized upon all the property of the corporation, deposed the Vestry and appointed a "Provisional Vestry." This committee held until December 20, 1864, when there was an election held under the charter.

On the 25th January, 1865, Messrs. Charles Harrod and Ambrose Lanfear, wardens of the deposed Vestry, addressed General Canby, department commander, asking a restoration of the property to its owners. The communication was referred to W. P. Wright, member of the acting Vestry, and on the 20th March, 1865, he reported, recommending the surrender of the property by the acting Vestry to the military authorities, and that it be tendered by that authority to the old congregation, on condition that a "loyal" Churchman be provided to administer the rites and ordinances of the Church. The Rev. S. C. Thrall and others were unsuccessfully called.

On August 17, 1865, the rectorship was tendered to the Rev. Dr. Lewis. In November, he replied, declining it, but expressing a willingness to take temporary charge. On the 18th November, the acting Vestry, on motion of Mr. Wright, tendered the rectorship to Dr. Leacock, requesting him to resume his relations to the congregation. His reply was, "I accept frankly the invitation given me to resume my functions as rector."

At the ensuing Easter election, a Vestry, largely of the old regime, was unanimously elected. Charles Harrod and Ambrose Lanfear, wardens; James Grimshaw, Dr. Wm. N. Mercer, G. Currie Duncan, Robert Mott, Judge J. A. Campbell, W. P. Wright, William Moult, H. W. Palfrey, Thomas I. Dix, J. P. Sullivan, J. M. Huger, Robert Geddes and H. Kendall Carter, vestrymen.

In 1867–1869, the Rev. M. R. St. James Dillon-Lee was assistant minister; and January 1, 1870, the Rev. Charles Hilton assumed the duties of that office.

In 1870, there was established a mission school, 296 Poydras street, St. George Murison being assistant superintendent; and a parochial school of one hundred and sixty pupils, corner of Rampart and Bienville streets, in the building once the French Church.

On the 3d April, 1871, the Rev. Campbell Fair became first assistant, Mr. Hilton being the second assistant minister. There



were at this time five hundred and forty-seven pupils in the Sunday school.

In 1872, Mr. Hilton resigned. In that year the parish was reported wholly free from debt. The daily service was maintained. The mission was transferred to Liberty street.

In 1873, and again in 1874 and 1875, the Rev. A. J. Tardy was an assistant minister.

In 1873, Mrs. Cora A. Slocomb presented two handsome windows of stained glass, one to the memory of the Rev. Mr. Hull, many years rector of the parish, and the other to the memory of Bishop Polk.

Mr. Fair resigned January 28, 1875, and was succeeded in 1875 by the Rev. William Mumford, who resigned in 1876. During the summer of 1876, in the absence of both the rector and his assistant, the Rev. Herman C. Duncan had charge of the parish.

The Rev. Charles J. Wingate became the assistant, June 4, 1876. He resigned in 1877. In that latter year, the Rev. William P. Kramer became the assistant, and was placed in charge of the parish. He died May 22, 1881. In the epidemic of 1878, the Rev. R. C. Cleburne was an assistant. On the 22d July, 1879, the Rev. S. M. Wiggins became second assistant minister, continuing in his office until 1881.

In 1879, the Ladies' Aid Society of the parish erected a memorial window of stained glass to the memory of Bishop Wilmer.

In October, 1881, the Bishop of the Diocese took charge of the parish, and placed, December 3d, in immediate administration of the parochial work, the Rev. Francis A. Shoup, D. D. On the 8th October, 1882, the Bishop withdrew from the personal charge of the parish, and at the same time Dr. Shoup was relieved, at his own request.

On the 25th November, 1882, the Rev. Dr. Leacock tendered his resignation, asking to retire from service by reason of the infirmities of age. Action was deferred by the Vestry until the 27th, when the resignation was accepted, with expressions of great reverence for his character and gratitude for his faithful ministry, during a period of thirty years. Dr. Leacock died, December 28, 1884.

On the 1st December, 1882, the Rev. Alexander I. Drysdale was called to the rectorship. He accepted it, to take effect Jan-

nary 1, 1883. His term of faithful service was ended by his death, August 30, 1886.

The church property was sold in April, 1884, and the ground was broken on the site of the new church, corner of St. Charles avenue and Sixth street, in February, 1885, the corner stone being laid June 10, 1885. The architect of the beautiful new church, was Lawrence B. Valk, of New York; the building committee, James G. Clark, James A. Renshaw and G. R. Westfeldt; the supervising architect was B. M. Harrod, of New Orleans.

Great credit is due the chairman of this committee. He kept the construction under his immediate supervision, making detailed contracts for each separate portion of the work, which resulted in an actual saving to the congregation, over and above bids which were made for the total construction, as shown by the report of the chairman of the Finance Committee, of $58,112.

The church is cruciform in shape; extreme length, one hundred and twenty-eight feet, and width, eighty feet; height forty-five feet; height of steeple, one hundred and thirty-eight feet. It is of the English gothic order, is symmetrical and beautifully chaste. In the church, beside the memorial windows removed from the old church, Mrs. Ida Richardson has placed two ornate stained glass windows, one to the memory of her mother, Mrs. Cora A. Slocomb, for many years a devoted member of the parish, and the other to the memory of her brother, Cuthbert Harrison Slocomb, sometime a vestryman of the parish. There are also memorial windows to the memory of the Rev. Dr. Leacock and the Rev. Mr. Drysdale.

During the construction of the new church, the congregation rented and occupied Calvary church building, corner of Prytania and Conery streets.

On the 6th March, 1887, the Rev. Davis Sessums entered on his duties as the eighth rector.

The parish has been represented in the Councils of the Church by a number of gentlemen, those who have served five or more times as delegates, having been: Lucius C. Duncan, nine times; Ambrose Lanfear, six times; Charles Harrod, ten times; Dr. W. N. Mercer, six times; James Grimshaw, twenty times; Greer B. Duncan, six times; Thomas I. Dix, five times; Robert Mott, thirteen times; W. W. Howe, fourteen times; B. F. Eshleman, six times, and Carleton Hunt, five times.

## ST. JAMES' CHURCH, BATON ROUGE.

In the year 1819, certain of the people of Baton Rouge applied to friends in Boston for assistance in securing the services of the Church. In response, they sent out Mr. William Jennison, a licensed lay reader. He conducted the services and taught the young about three years.

On the 16th, March, 1820, the Legislature passed an Act incorporating "The Episcopal congregation of Baton Rouge." The incorporators were: William Jennison, John Reid, Cornelius R. French, Wright Converse, George Steer, William Wikoff, Adam Winthrop, P. Pailhes, Charles Bushnell, and Lloyd Gilbert. The duration of the corporation was limited to ten years.

In 1830, Bishop Brownell says that "the principal people of Baton Rouge are Episcopalians, and are now supporting a Presbyterian clergyman, for the want of one of our own communion."

Yet no clergyman of the Church visited Baton Rouge previous to 1839, twenty years after the first establishment of the public services.

In 1839, the Rev. William B. Lacey, D. D., was elected president of the college, and at the same time the Rev. R. H. Ranney was made professor of languages and mathematics. These gentlemen permanently established the services of the Church, January 1, 1840, alternating in their duties. The first service was held in the Presbyterian church. In the spring the services began to be held at the barracks, under the kind invitation of Lieut. Dearborn and other officers of the garrison. Messrs. William and Adam Winthrop presented the congregation a quarto Bible and a seraphina.

On the 14th June, 1841, Dr. Lacey resigned and Mr. Ranney took the entire charge of the services. There were then but five communicants, Mrs. Esther French, Mrs. Timothy Fay, Mrs. Johnson, Mrs. Morgan and Mrs. Barker.

A meeting was held, February 25, 1843, at the residence of F. D. Newcomb. There were present, the Rev. R. H. Ranney, Adam Winthrop, Daniel D. Avery, I. Hueston, P. Mortimer Enders (who was the secretary), Morris Morgan, F. D. Newcomb,

Cornelius R. French, William Markham, William M. Fulton, Henry K. Newcomb, Alfred Gates, James W. Wikoff and Joseph Fowler. A petition for charter was drawn up and Messrs. Newcomb and Markham were named as wardens; and Messrs. French, Gates, Avery, Fulton and A. A. Williams, as vestrymen.

The Legislature granted the charter, March 25, 1844, under the name of "St. James' Church, Baton Rouge."

About $1,200 was subscribed for the building of a church and about $825 was raised by fairs held January 8th, 9th and 10th, and May 5th. Services were held at the garrison, court house and Presbyterian church.

On the 11th March, 1843, J. M. Brunot, Alfred Gates, I. Hueston, Joseph W. Fowler and D. D. Avery were appointed a building committee.

After the 1st March, 1844, the services were held at the residence of the rector.

On the 10th June, 1844, the building committee was superseded by Messrs. Avery, Gates and George S. Lacey.

On the 15th June, 1844, the parish was admitted into union with the Convention, and was represented by Messrs. F. D. Newcomb and William Markham. Thereafter, Mr. Markham was a constant attendant of the Councils of the Church. He was a member of more of the Councils of this Diocese than any other layman. From that of 1844, to that of 1884, he was a delegate. Then he rested from his labors, for God took him.

On the 25th January, 1845, Colonel P. Hickey and F. D. Converse proposed to lease to the Vestry the two lots corner Main (now Church) and Convention streets, for ten years, at fifty dollars a year, and to convey them for $1,000. The proposition was accepted, and Messrs. Markham, Gates and Lacey were authorized to make a building contract with A. T. Wood, architect. On the 4th of February following, however, the contract was cancelled except as to the corner lot.

On the 8th April, 1845, Mr. Rauney resigned.

Mr. Avery became treasurer March 31, 1845, and Richard I. Loucks, secretary. On the 24th May, 1845, Messrs. Gates, Markham and Newcomb were appointed a committee to procure a cemetery. A committee was also appointed at the same time to arrange for the laying of the corner stone of the church. It was laid by Rev. A. H. Lamon, of West Baton Rouge, June 26, 1845. He



also officiated for the congregation during the vacancy in the rectorate.

The first service in the new church was the inaugural service of the Diocesan Convention of 1846, held April 22d.

On the 7th February, 1846, the Rev. John Burke began to hold regular services. He was elected rector October 29, 1846, and about that time opened a school for boys.

On the 21st October, 1846, the Vestry requested the ladies to interest themselves in establishing a Sunday school. On the 7th February, 1846, J. M. Brunot became senior warden; April 18, 1846, he was succeeded by William Markham; Alfred Gates was made junior warden; Timothy Fay, treasurer, and P. H. Moore, secretary.

In 1847, the Bishop decided the Easter election void, for the reason that lady pewholders were excluded from suffrage.

The church was consecrated May 23, 1847.

On the 5th July, 1847, Dr. C. R. French became senior warden and F. D. Conrad, junior warden. The reception of a gift of $200 from William I. Minor, of Natchez, was acknowledged

In 1848, the rector reported a steady increase of the congregation, and earnest and praiseworthy efforts of the choir, resulting in a much improved character of the music.

Mr. Burke resigned April 9, 1849. In that year, George S. Lacey was elected senior warden; Oscar Barbee, junior warden; Robert G. Beale, secretary, and Timothy Fay, treasurer.

On the 20th August, 1849, the Vestry called the Rev. G. H. Linebaugh, and he entered on his duties November 13th.

In 1850, the congregation was reported as more than quintupled. In that year an Erben organ was purchased; a choir loft was built. Mr. Avery gave, July 7, 1851, four acres of ground within the corporate limits, for a rectory, but his gift was never utilized. Mr. Markham became again senior warden in 1851.

Mr. Linebaugh resigned January 6, 1852, and the Rev. J. S. Chadbourne took his ministry April 1, 1852. In this year, the exterior of the church was entirely renovated.

Mr. Chadbourne died in June, 1853, and the Rev. Edward C. Benson, of West Baton Rouge, took temporary charge of the parish.

On the 29th January, 1854, the Rev. Elijah Guion began to hold regular services. He became rector July 1, 1854. A semi-

nary for young ladies was opened, and conducted by the rector and his wife.

In 1856, the ladies of the congregation raised quite a sum of money towards the erection of a rectory, and April 11, 1857, paid $750 for a lot of ground immediately in the rear of the church, and after doing this had $200 left towards the building.

Frederick D. Tunnard was elected junior warden June 11, 1857. The church lot was paid for in January, 1858. Mrs. M. J. Linton gave $200 to this object.

In 1859, the parish was reported as more prosperous than at any former period. The pews were all taken, and there were applications for more accommodation than could be furnished. The communicants numbered 74. Mr. Guion resigned July 18, 1860, and was succeeded October 1, 1860, by the Rev. John Gierlow. The rectory was completed in 1861. Mr. Gierlow resigned July 1, 1862.

During the war and for several years afterwards, it was due largely to Miss Cornelia French, that even the Sunday school was kept together.

On the 3d April, 1866, A. B. Payne was elected junior warden; and April 29, 1867, William Henderson was chosen senior warden, and R. M. Walsh, junior warden. The Rev. John Philson became rector April 29, 1867, resigning August 29th. Oscar Barbee was made senior warden June 23, 1867. On the 30th June, 1867, the Vestry ordered the organ removed to the southeast corner of the nave.

On the 30th December, 1867, William Markham was again elected senior warden.

The Rev. Henry N. Strong, D.D., LL. D., became rector, March 22, 1868.

In 1869, a recess chancel was added to the church through the liberality of Dr. T. J. Buffington. A bell and a font were purchased the same year.

On the 7th April, 1872, Jacob West McMain was made junior warden.

On the 29th March, 1874, the church was declared free.

Dr. Strong resigned April 10, 1876. Frederick D. Tunnard was elected junior warden in 1876, and John A. Dougherty in 1879.

The Rev. Charles Stewart became rector November 19, 1876. He resigned April 20, 1879.



In 1879, Miss E. M. Waterbury, of New York, collected by subscription, a sufficient sum to purchase an elegant siver eucharistic service.

On the 21st April, 1879, the Rev. Charles Goodrich, D.D., became rector. R. S. McCullough was elected junior warden June 9, 1879. The "Earnest Workers" gave $150, June 28, 1880, to paint the church. During the summer of 1880, the Rev. T. R. B. Trader had charge of the parish.

In 1881, the sum of three hundred dollars was spent on improvements about the church, and in 1882, the church was repainted at a cost of $170, and the rectory repaired at a cost of $174. W. H. Stroube was elected junior warden April 10, 1883.

In 1884, a new organ was purchased for $500, and new windows for $500. On the 12th January, 1885, the Vestry ordered a tablet erected to the memory of William Markham, who for forty-four years had served the parish faithfully and well, and who had then lately fallen asleep. W. H. Stroube was elected senior warden in 1885, and W. M. Rhodus, junior warden; and in 1886, Mr. Rhodus became senior warden, and S. W. Bacot, junior warden.

Dr. Goodrich resigned June 17, 1886, and was succeeded, October 28, 1886, by the Rev. Frederick S. DeMattos as the twelfth rector.

On the 20th January, 1887, a new altar was dedicated, the old one being given, as was subsequently the font, to Christ Church, Port Allen. A handsome granite font was received in October, 1887; a gift in memory of Thomas Williams, major 5th U. S. Artillery, and brigadier general U. S. volunteers, killed in battle, near Baton Rouge, August 5, 1872. The basin of this font is sixteen by thirty-two inches. The gift is said to have cost $400.

In 1887, S. W. Bacot was elected senior warden, and G. N. Lamon, junior warden.

In 1888, S. I. Raymond was elected junior warden.

The work of the present rector and the progress of the parish are told by the increase of the communicants. There were sixty-one in 1886; there are one hundred and sixty-two in 1888. The present number of confirmed persons is one hundred and eighty-seven.

## GRACE CHURCH, ST. FRANCISVILLE.

THE Rev. William R. Bowman began the work of the Church in St. Francisville, in 1826, and his was the first clerical work in Louisiana, other than that of Mr. Chase and Mr. Hull in New Orleans.

At a meeting of the parishioners held March 15, 1827, a parish was organized. Thomas Butler and William Flower were the wardens, and Dr. Ira Smith, Dr. Edward H. Barton, Henry Flower, Francis Dabney, Robert Young, John Munholland, Lewis Stirling, Benjamin Muse House, Levi Blunt and John L. Lobdell, were the vestrymen.

At a meeting of the Vestry, held March 31st, Mr. Bowman was elected rector. In May, same year, Ira Smith, Edward H. Barton, William Gayoso Johnson, John Stirling and John L. Lobdell were elected a building committee. They made a contract with Mr. Willis "to erect, build and construct a church of brick, in a good substantial manner, with a solid foundation for such a building, the said church to be twenty-one feet in height to the square, the walls to be eighteen inches in thickness, fifty feet long, thirty-eight feet wide, with a vestry room in the rear of brick; balcony in front, eighteen feet high; the front to be of brick, the remainder of wood; the roof of said vestry room and church to be covered with good shingles; good *plained* plank floors in the body of the church, in the negroes' department, the vestry room and the organ gallery; thirty-eight pews; one large double folding front door; two side folding doors entering into the negroes' apartment, and two doors to the vestry room, to be made of paneled work with mouldings. The sides of the building to have each four circular windows, with sixty lights each, the inside with mouldings also, the circular banister and railing *round* the chancel, the stairway and the negroes' apartment, also the stairs leading to the organ gallery—to be finished on or before December 25, 1828. The sum of $3,217 to be paid to the said architect."

On the 10th September, 1827, the Vestry adopted a resolution declaring it expedient and proper to have the corner stone of the church laid with Masonic formalities. B. M. House, E. H. Barton and John L. Lobdell were appointed to carry the purpose of this resolution into effect.



The church, without ceiling, blinds or paint, was occupied in 1828 or 1829.

The original plot of ground, three hundred feet square, was a donation from Judge Chinn and Dr. Ira Smith.

An organ was also purchased at a cost of $600, of which amount Mrs. Bowman, wife of the rector, contributed one-half.

On the 7th February, 1829, the charter granted by the Legislature was promulgated. The Vestry remained the same as in 1827, with the exception of the substitution of James Turner, John Hanslock and John Stirling for Robert Young, John Munholland, Levi Blunt and Lewis Sterling. The official title was "The Rector, Church Wardens and Vestrymen of Grace Church of the Parish of West Feliciana, in communion with the Protestant Episcopal Church of the United States of America." This charter gave the Church authority to run a lottery, but in 1845 this provision, on the petition of the Church, was repealed.

On the 1st January, 1830, Bishop Brownell visited the parish. The next day, being Sunday, services were held, the Rev. John C. Porter assisting in them. The Bishop notes that there were "encouraging prospects of success." This visit had a "salutary effect," and the next day $1,100 was raised, a sum sufficient to complete the church.

This parish was represented by lay delegates in the Convention held January 18, 1830, to organize the Diocese, and assisted in that act.

The ill health of the rector caused an interruption of the services from about the middle of September, 1833, to near the 1st May, 1834.

The parish, represented by Dr. E. H. Barton, also took a part in the Diocesan Convention of January 20, 1835. In that year there were "eight or ten communicants."

On the 30th August, 1835, the Rev. Mr. Bowman died.

Subsequently, for a few months, the Rev. N. W. Monroe had charge of the parish. From May 14 to November, 1837, the Rev. R. H. Ranney was in charge. He accepted the rectorship March 2, 1838, resigning it June 1, but remaining in charge until March 1, 1839. The Rev. Spenser Wall held two services for him during this time.

The church was consecrated by Bishop Kemper, February 15, 1838. In this service, the Rev. D. S. Lewis assisted the Bishop.

The parish was one of the three uniting in the Convention of April 28, 1838, that organized the Diocese. It was represented on that occasion by Thomas Butler and William D. Boyle.

The first visit of Bishop Polk was made May 3, 1839, when he confirmed three persons.

On the 10th July, 1839, the Rev. Daniel S. Lewis took charge of the parish.

On the 10th May, 1840, there were ten confirmed at the second visit of Bishop Polk. In the interval of his absence, the church had been enlarged and refitted, giving it "a very handsome appearance." A communicant had also given a very superior organ. There were then twenty-five communicants.

In 1842, a service of plate, for the celebration of the Holy Eucharist, was presented to the Church.

In 1844, the Sunday school library received a liberal donation from Mrs. Sargeant, of Philadelphia, and about $1,000 was raised by a fair and applied towards discharging a debt.

In 1845, services for the colored people were reported as held nearly every Sunday evening.

In September, 1847, the senior warden, Hon. Thomas Butler, died. He was a good man, and devoutly loved his Church. His unaffected piety and conciliatory disposition, his sound Church principles and discriminating judgment, will long be remembered. He died while on his way, as a delegate, to the General Convention.

In 1850, died his successor in office, Dr. Ira Smith. Uniform liberality and devoted love of the Church were eminently characteristic of him. In the same year died also John D. Powell. The parish lost in him, one, whose devoted Christian piety, sound Church principles and an uncommonly amiable disposition, united with a refined and highly cultivated mind, had given promise of extensive usefulness in the Church of Christ.

In November, 1854, the Rev. Caleb Dowe became assistant minister, and was assigned to the care of gathering and organizing a chapel in the upper part of the parish. This congregation afterwards organized as a parish, and its history will be found under the head of St. Mary's Church, West Feliciana.

In 1855, the church grounds were enclosed with an iron fence of adequate strength and great beauty, and were also otherwise improved at an expense of $6,000. Within the enclosure sleep the precious dead. The original church had, in the meanwhile, been enlarged.

In October, 1856, the Rev. Mr. Dowe resigned, and the rector took charge of all the parish services, those of the parish church, of St. Mary's Chapel and of two congregations of colored persons on the estates, respectively, of Mrs. Ira Smith and Mrs. H. Mathews. About a year subsequently, the chapel became an independent parish, with its own rector.

In 1858, many handsome memorials of the dead were placed in the grounds, noted already for their great natural beauty. It was also determined to erect a new church of enlarged dimensions, and in a chaste and beautiful style.

On the 9th June, 1858, the Bishop laid the corner stone of the new church, near the place where the old church had been standing.

The destructive forces of the civil war spent themselves in full force upon the church and parish. The church was a target for gunboats, and their shells worked no small havoc within the sacred walls. The congregation was dispersed and services even were held, only occasionally, in private houses. The people were reduced from affluence to comparative want. In 1861, there were seventy white and twenty-seven colored communicants; in 1866, thirty white and two colored communicants.

On Easter day, in 1866, the church having been partially restored, services in it were resumed. The Rev. Dr. Lewis resigned in November of that year.

Writing in February, 1867, the Bishop notes that under the most adverse circumstances the congregation were laboring to provide for the accommodation and maintenance of a clergyman.

In 1867, the Rev. Richard Johnson took charge of the parish, together with four other congregations. He resigned in 1869.

On the 1st February, 1870, the Rev. M. M. Dillon became rector. He found the parish in a sad state of disorganization. Mr. Dillon resigned March 1, 1872. In his last report he stated that there had been a great and marked improvement in the spiritual condition of the parish. There were then one hundred and ten communicants.

The Rev. A. G. Bakewell became rector of Grace Church, and parts adjacent, in September, 1872.

The Ladies' Aid Society was organized in 1874, and at once began a great, good work.

In 1880, the outside of the church was put in thorough repair.

In 1881, Mr. Samuel McC. Laurason was appointed lay reader.

In 1882, a Church Repairing Association was formed. Mrs. L. B. Johnson was president and treasurer; H. C. Leake, secretary. The Executive Committee was S. McC. Laurason, R. E. Butler and August Fisher. More than thirty members united with it, and one of the contributions was a hundred dollars, from a lady.

In 1883, the parish received a bequest of $12,000 by last will of Mrs. Laurason, and, as paid in, this amount was used in the restoration of the church edifice, etc.

Mr. Bakewell resigned in January, 1884.

In 1885, the neat and commodious rectory was built.

During the vacancy in the rectorship, the Rev. E. W. Hunter held a number of services.

In April, 1886, the Rev. William K. Douglas, S. T. D., became the seventh rector.

During the year ensuing, the work of restoration was continued. The organ was rebuilt, the church furnished with a pair of gothic chairs and a marble altar cross, the gift of a zealous parishioner, and altar candlesticks, also a gift. A society of little girls, this year, contributed more than one hundred newly made garments to the Diocesan Orphans' Home, and the ladies sent out "a box," under direction of the Woman's Auxiliary, to the Board of Missions, besides presenting the rector a horse, saddle and carriage.

The parish has been represented in the Councils of the Diocese four or more times, by Thomas Butler, seven times; Dr. Ira Smith, four times; Joseph J. Weems, four times; John Dale Powell, four times; W. D. Hatch, four times; Pierce Butler, four times.

Good Shepherd Mission.—Services were held first in 1875, in the house of Mr. Abner Robert, on the Big Bayou Sara. Frank E. Evans was appointed lay reader, and services were held every Sunday. Soon afterwards a chapel was built at a cost of less than



$70 00. In 1879, the rector at Woodville, Mississippi, the Rev. J. W. Turner, took charge of the mission, but shortly afterwards it was discontinued on account of the removal of the families in attendance.

Tunica.—This mission was commenced in 1876. Service was held in the Tunica Hills, at the residence of Mrs. Row. It has been discontinued.

Afton Villa.—The boarding school near St. Francisville, under this name, was the place of this mission. The rector began to hold a monthly service there in 1877. It is not now maintained.

St. Barnabas', Lakeland.—Services were held first in 1878. They were continued until 1882, when they were suspended on account of overflow. They have not since been renewed.

St. Philip's.—This mission was established in 1879, but not long maintained.

The Corner.—Services were first held at the confluence of Big and Little Bayous Sara, in a private house, in 1879, but were not continued.

Cooley's.—The mission was opened in 1879. It was near, though not quite on the ground, occupied many years before by St. Peter's Church, Morganza. At the time of the re-establishment of the services, there had been none for twenty or thirty years. They were held in a private house. The high water of 1882 caused a cessation of the services, and they have not since been revived.

## ST. MARY'S CHURCH, FRANKLIN.

In 1830, by the advice of Bishop Brownell, then in New Orleans, the Rev. Spenser Wall went to Franklin. He held services in the court house. He resigned in 1834. Then there is a long period without service—ten years, until May 19, 1844—when the Bishop officiated, baptizing two infants. He takes note that "in Franklin and vicinity, there are many persons who prefer the services of our Church to those of any other; and who have resolved to take measures to erect a church edifice and provide means for the support of a clergyman. The character of the population warrants the expectation, that the day is not distant when a flourishing congregation may, under the Lord's blessing, be established."

In that year, the Rev. Edward A. Renouf, of Massachusetts, officiated for about six months, supported by the Foreign and Domestic Missionary Society. In this year, also, the Rev. John Burke held several services.

In 1846, the Rev. Samuel G. Litton settled in Franklin. His first celebration of the Holy Eucharist was on Whitsunday, May 31st. Those who communicated that day were: Isaac Trowbridge, Mrs. Hall, Mrs. Carey, Mrs. Dwight Lent and Mrs. S. G. Litton.

The parish was organized in 1846. The vestrymen were: Isaac Trowbridge, Richard Wilkins, Judge Palfrey, Captain Gates and Dr. Lyman.

On the 14th April, 1847, the parish was admitted into union with the Convention of the Diocese, and was represented by Stephen Duncan and Isaac Trowbridge.

In 1847, a brick church was commenced. The pews, pulpit and desk were to be procured from the North. An attempt was made to establish a Sunday school, but failed, owing to inability to procure a suitable room.

In 1849, the church was nearly completed. On the 17th August, the rector died. Mr. Litton was greatly beloved and deeply lamented. His pious and amiable deportment and superior clerical talents accomplished much for the Church in that parish.



The minister at New Iberia, Rev. W. H. Burton, began at once occasional visits: in January, 1850, regular services on alternate Sundays.

In October, 1850, the Rev. C. S. Hedges became rector. The Rev. R. G. Hayes came to Franklin also about this time, and established a school for boys. This school was in operation about a year.

In 1852, the ladies began to collect means for the erection of a rectory, and made "most laudable exertions to raise the funds."

On the 5th June, 1853, Mr. Hedges resigned. There were then sixteen communicants.

At Easter, April 16, 1854, Rev. W. H. Burton took charge of the parish, giving one Sunday a month to New Iberia. Mr. Burton resigned at Easter, April 8, 1855, and on the 1st June of that year, Rev. John Woart became rector. There were then fifty pupils in the Sunday school. In this year, the rectory was built, the first in Louisiana, and an organ was purchased. Subsequently, the rectory was enlarged. In this year, also, the church was painted—the entire interior, to represent oak; and the grounds were neatly enclosed. The necessary money was also raised to pay off the indebtedness.

In 1856, the rector reported preaching a number of times to the colored population in the neighborhood, and officiating once a month, on week days, at Jeanmerette and New Iberia. A missionary collection was made the last Monday in every month.

On the 6th July, 1856, the church was consecrated.

In 1857, there was reported an increasing disposition of the people to sustain the Church. The Sunday school presented to the rector a marble font. In this font we have an illustration of the strange admixture in this world of the durable and the transitory. The font has passed safely through the fires and storms that carried ruin all around it, and still stands to be the laver of regeneration, at which many a soul receives the gift of a new life, that is everlasting. Yet its inscription ever preaches that what seems to give promise of longest indurance in this world is often but for a season. It was given to "John Woart," in evident expectation that he was to be the perpetual rector and baptizer, but he resigned December 1, 1857.

On the 1st January, 1858, Rev. J. Wood Dunn became rector. In that year, he organized three congregations of colored

persons; one in Franklin, one on the Duncan, and one on the Porter estate. The ladies of the congregation gave a silver sacramental service.

In 1859, the rector organized the Rugby school for boys, using every means to make it an institution of high order, engaging teachers in numbers sufficient to instruct a large school.

In 1861, Mr. Dunn resigned the parish to devote his whole time to the school.

During the troublous time of the civil war, services were maintained, as regularly as circumstances would permit, by Mr. Homer H. Smith, a lay reader. The church and rectory remained mutilated, being damaged only by neglect and the lapse of time.

On Sunday, April 9, 1865, the Rev. C. W. Hilton took charge of the parish. The Sunday school had been reorganized a few weeks previously. There were then seventeen communicants and one hundred pupils in the Sunday school. The rector was absent once a month, at New Iberia.

In January, 1867, the Bishop visited Franklin. "Few things," he says, "have caused me more regret than to learn that the church school in this parish, which owed its existence to the large heart and self-denying labors of the Rev. J. W. Dunn, was likely to succumb under the load of debt. Had this war been averted, this institution would have proved a great success."

In 1869, the number of communicants reached seventy-five.

Mr. Hilton resigned January 1, 1870. Very soon afterward, February 21, fire destroyed the church building. Nothing being saved but the Bible, prayer books, altar service and font. The Bishop visiting there in March, service was held in the court house. "This calamity," he says, "following the recent loss of their minister, had cast a gloom over the congregation, but their love and zeal had lost none of their fervor; a subscription had been already begun in the community for the restoration of the church."

The debris and brick were sold for $400, of which $250 was used to pay Miss Frazier for her claims on the church lot. The Ladies' Mite Society, up to April, 1871, collected $525 for organ and furniture for the new church. For repairs on rectory and fencing, $190 were paid.

The Rev. R. W. Micou was appointed to this charge, May 14, 1871. The services were held at first in the furniture warerooms



of Alfred S. Gates, the senior warden, and afterwards in Rugby school house, until April, 1872.

In September, 1871, the new church, of frame, was commenced. The congregation raised $2,307 50, and $150 was contributed from beyond the parish. Especial praise was due to Messrs. Alfred S. Gates and Homer H. Smith, to whose energy and liberality the success of the building was chiefly attributable. The first service was held in the new church April 7, 1872. It was completed in September of that year. The whole cost was $7,000, all of which was raised in the parish, save $800. The Ladies' Mite Society gave the organ and the carpet; the Rev. Arthur Lawrence gave an Oxford Bible, and Miss Mary Porter the altar service and prayer books. The amount of indebtedness on the completion of the church was $1,421, of which $500 was due the Goodrich Fund, and $921 to the wardens, who had generously relieved the building from all outside claims.

On the 9th July, 1873, the church was struck by lightning and very seriously damaged. Among those who came to the assistance of the parish in this emergency, were Bishop Wilmer, Rev. Dr. Saul and Mr. Charles Morgan. All damages were repaired in the course of the year, and the debt to the wardens was reduced to $225.

Mr. Micou resigned April 6, 1874. The lay reader, Mr. Homer H. Smith, read the service during the vacancy, as also during subsequent vacancies, and thus the song of praise has been constantly maintained. The congregation did not relax their efforts, and this year paid off the debt due the wardens.

The Rev. R. S. Stuart took charge of the parish in April, 1875, and continued until January, 1876. During his incumbency the church was consecrated.

In 1876, the Rev. George R. Upton became rector. He also served New Iberia. During this period of distress half the rector's stipend was contributed by Mr. Libby, of New York. Mr. Upton resigned in 1876.

On the 21st January, 1877, the Rev. Caleb Dowe came to reside in Franklin, and on the 2d April was elected rector. During the year, the church and rectory were repaired and repainted at a cost of $525.

Mr. Dowe left the parish June 30, 1878, but did not resign until December 1. The church was badly damaged by a storm,

September 1, 1879. It was partially repaired at a cost of $400.

The Rev. L. Y. Jessup became rector July 1, 1880, but owing to illness did not re-establish regular services until November.

In 1881, the church was repaired and repainted at a cost of $500, and furniture to the amount of $500 was placed in the rectory. In the spring of 1882, an unprecedented flood swept over the land and completely crippled the parish.

Mr. Jessup resigned July 1, 1883. There were then but twenty-four communicants.

The Rev. Julius W. Bleker took charge of the parish in July, 1885, and subsequently became the thirteenth rector.

In 1886, the chancel and aisles of the church were re-carpeted, the rectory roof re-shingled, and the interior improved; and in 1887, further repairs and improvements were made upon the rectory. The present number of confirmed persons is seventy-two.

BAYOU SALÉ.—In 1850, the Rev. W. H. Burton was resident in Bayou Salé, and in 1851 he reports that he had been principally engaged there and at Centreville. "The population on the bayou is thought," said he, "to be sufficiently numerous to call for most of his attention. They have a church edifice." There was, however, but one communicant, one candidate for confirmation, and one person had been baptized. In 1854, Mr. Burton became rector at Franklin, resigning in 1855, and then he resumed his residence on Bayou Salé. His work there was largely on the plantations of Mrs. Hurd and Mr. Benjamin Hudson. In 1856, he reported over one hundred baptisms. Mr. Burton continued his ministrations until he left the Diocese in 1860. Since that time, Bayou Salé has been recognized as a part of St. Mary's Church, Franklin, the people having been regularly ministered to by its rectors, and all official acts consolidated with the return from that parish.

CENTREVILLE.—As noted above, services were first holden here by Rev. Mr. Burton, and after his departure the congregation was taken in charge by the rector at Franklin. In 1867, Mr. Hilton stated that most of the baptisms reported that year for the parish were for that congregation.



# L'ÉGLISE DE LA RÉSURRECTION, NOUVELLE ORLÉANS.

*Otherwise*, FRENCH EVANGELICAL PROTESTANT CHURCH.

There was established about, or perhaps previous to, 1830, a congregation of French speaking Protestants. They worshipped in a brick church, corner of Rampart and Bienville streets. They had been served by the Rev. Messrs. Du Fernex and C. Leiris, ministers not in Holy Orders. Of Mr. Leiris we only know that he was a Switzer, his wife a native of Lausanne. He maintained a parochial school. The interior of the church, we learn, was very plain, with a "sentry box" pulpit.

This congregation, in 1834, invited the Rev. Raymond A. Henderson, a priest of the Church, to minister to them. He arrived in New Orleans in the company of Bishop Brownell, December 3, 1834. "His labors," he said, "were commenced under circumstances of peculiar difficulty and discouragement." There was a debt of $6,000, "which, though small compared to the value of the church edifice, the parsonage and ground, threatens to destroy this important institution."

Services were held in both French and English, and instruction given in the Sunday school to fifty pupils in French, Spanish and English.

The Diocesan Convention of 1835 passed this resolution:

"*Resolved*, That the French Evangelical Church in this city (New Orleans), on acceding to the Constitution and Canons of the Protestant Episcopal Church in the State of Louisiana, be admitted into union with this Convention, under the name of the Church De La Résurrection in the city of New Orleans."

This odd mingling of the tongues is a true copy from the original.

Shortly after this, the congregation seems to have gone to pieces. Their organ was sold to St. Paul's Church, and afterwards a debt due on it was forgiven. This latter action was taken in 1842. The organization was, therefore, evidently maintained.

On the 1st April, 1847, the Rev. Thomas D. Ozanne began a weekly service, in French, on Sundays, at 1 P. M., in Christ Church. The old building appears, therefore, to have been lost.

On the 3d May, 1848, the congregation was admitted to union with the Convention under the title "L'Eglise Protestante Française."

The Consistory, or Vestry, secured the old building and succeeded in fitting it up. Services were resumed in the church November 1, 1848.

On the 1st April, 1849, Mr. Ozanne resigned.

In December, 1849, the Rev. C. H. Williamson became rector.

In 1851, there were forty-five communicants. In 1853, the church was greatly improved, through the liberality of wealthy citizens.

Mr. Williamson resigned in September, 1856. In March, 1857, Mr. François Louis Michel, a Switzer, was appointed lay reader.

This congregation was made up of such Protestants, of various names, as had the French for their mother tongue. Fearing extinction in isolation, they sought protection by union with the Church. They were received with cordiality, provided with the means for reclaiming and repairing their house of worship, and clergymen secured for them, natives of Guernsey and France. During their connection, over $10,000 was spent by the Church on the mission. A great difficulty lay in the fact, that most of the congregation were familiar with a liturgy different from ours, and found it difficult to accept the translation of our liturgy. They accordingly applied to the Bishop for permission to use their own liturgy. The Bishop could find no power under the canons to grant the request, "notwithstanding the scriptural and otherwise unexceptionable character of their liturgy."

It then became a question with Mr. Michel how far, what he esteemed his duty to God and his countrymen, required him to persist in his purpose to receive Holy Orders. He finally concluded to withdraw from candidacy, and organize the congregation on the Swiss model. To this the Bishop could interpose no objection. The Vestry loaned the church to the congregation, and as independents they started on their career. It was a short one, ending in disaster, the sale of the church and the dispersion of the congregation. Subsequent to Mr. Michel's pastorship, Professor Marc Roux had charge of the congregation.



What a pity the idea was not more prevalent then that the Bishop and the Church are more than is implied in the name by which we are known in official correspondence. A broader conception of duty and responsibility might have saved that congregation. As a parish in union with the Convention, the Bishop could not do otherwise than enforce the use of the Book of Common Prayer. It was right that the bond of union with the Convention should be severed. It was not right that they should forsake the communion of the Catholic Bishop of Louisiana. A *modus vivendi* ought to have been found. It might seem quite impossible to the Churchmen of that day it would, thank God, be readily discovered now, for we have found that to be the best Episcopalians, we must be something more than Protestants—Protestants, but more than Protestants.

Investigation was made, in 1871, into the claims of the Church on the property, and in 1872, it was reported to the Council that it was a matter of record that the property "had been regularly sold under mortgage during the war," and that it was impossible that it could be reclaimed. It is not known whether an accounting was ever made by the corporation in liquidation.

In 1874, the parish was dropped from the register.

The congregation were represented from time to time in the Convention of the Diocese, by Messrs. L. C. Duncan, three times; G. B. Duncan, twice; Eugene Monneron, Eugene Bonnet, Emile Hirsch and A. Barbey.

## TRINITY CHURCH, NEW ORLEANS.

On the 19th April, 1835, the Rev. James A. Fox began this mission. The first service was held in "Paulding's Church," on Lafayette Square, opposite the present site of the City Hall. The communicants that day were Mrs. Ann Morton, Miss Maria Foarniquet, Miss Leah Dow, Mrs. Emma L. Fox, Mrs. Amy B. Randolph, Mrs. Hutchison, Miss Whitlock, Miss Hutchison, Miss Watrous, Mrs. Gow, Mrs. Brown, Mrs. McCormick and Mrs. Martin.

Services were maintained in the above place until July, when they were moved to the rector's residence, southeast corner of Carondelet and Lafayette streets. There they continued until September, when they were "suspended *pro tempore*." But they were never afterwards revived.



## ST. PAUL'S CHURCH, NEW ORLEANS.

In 1836, the Rev. J. T. Wheat was apppointed, by the Missionary Society, "a missionary in the upper portion of New Orleans." He entered on his duties in November, 1836. Several gentlemen of ardent piety rallied to his support. Chief among them was William F. Brand, afterwards a distinguished priest in Maryland, Judge Thomas N. Morgan and Major Grayson, U. S. A. Services were first held in a schoolroom near Tivoli Circle, now Lee Place, and from the beginning there was a respectable congregation. Mr. Charles Goodrich, then a theological student, being on a visit to New Orleans, where he had grown up, gave valuable assistance, and thus, even before ordination, his name was connected with the active work of the effort, an effort which, as we shall see presently, failed, but was again revived by him and then carried on to success.

Services were moved after a while to a warehouse on Julia street, and finally, to Camp street, where a parish was first organized. The Vestry were John Messenger, senior warden; Augustine Slaughter, junior warden; John H. B. Morton, Thomas N. Morgan and John B. Grayson. Subscriptions, to the amount of $40,000, were collected to build, when the financial crisis of 1837 fell upon the land, and the largest subscribers were among the heaviest sufferers. The indefinite postponement of the enterprise was the result. Mr. Wheat resigned July 25, 1837.

The organization was, however, preserved intact, and the parish was one of three that organized the Diocese on the 28th April, 1838.

In 1838, the Rev. Charles Goodrich was invited to revive the work. On his arrival in the fall, services were re-established in a school house on Clio street.

In the Convention of 1839, the parish was represented by Mr. Brand and Mr. Thomas Sloo, Jr., who for many years bore a most prominent part in the history of the parish.

During the summer of 1839, a church building was erected at the corner of Camp and Bartholemew, now Gaiennie, streets. The building was a very neat and convenient edifice. The organ

was purchased from the French Evangelical Church. The silver used in celebrating the Lord's Supper was kindly loaned by Mrs. George W. Pritchard.

The parish was incorporated February 14, 1840, the incorporators being William M. Goodrich, George W. Pritchard, John B. Grayson, Richard Swain, Robert Layton, Charles Henshaw, C. Adams, Thomas Meux, Thomas N. Morgan, John Messenger, Thomas Sloo, Jr., and William F. Brand.

The church was consecrated March 29, 1840. There were then thirty-one communicants.

In the report for 1842, notice is taken of the release of the parish from the debt of $500 due on the organ. This gift was procured, said the rector, by L. C. Duncan, Esq.

In 1843, the Ladies' Sewing Circle raised $2,200 at a fair.

In 1845, a large school house for the Sunday school was erected.

In 1846, classes were set apart in the Sunday school for colored children, numbering twenty-five, which increased in 1847 to forty.

On the 1st August, 1847, the Rev. Mr. Goodrich, on account of sickness in his family, accepted a leave of absence, and the Rev. Charles Fay took charge of the parish. In the year following, the rector resumed his duties.

In 1853, a contract was let for a new church edifice on the lot occupied by the first church. It was to be of brick, in the Norman style of architecture, clere-story, open-timbered ceiling; the cost to be $45,000. By the liberality of one or two members of the parish, four lots were purchased on Hercules, now South Rampart, and Enterpe streets, and it was determined to remove the materials of the old church and re-erect them for the use of a new parish to be called "St. John's." This was done, and the parish was constituted under the name of "St. Luke's."

The first service in the new church was held December 24, 1854.

In 1859, a new organ was purchased at a cost of $4,300.

In October, 1862, the rector was interrupted in his ministrations by military order and exiled. During his absence, the Rev. Elijah Guion had charge of the parish. This arrangement continued from January 1, 1863, to September 1, 1865, when the rector resumed his office.



The condition of the parish then was very discouraging. The congregation had been dispersed. Those that remained were nearly all greatly impoverished by the war. But by faithful work the rector gathered again his sheep and restored the parish to a position of strength.

He found it necessary, however, to ask a leave of absence in 1867; and July 1st, the Rev. William F. Adams took charge of the parish. In 1868, Dr. Goodrich resigned, and Mr. Adams was elected rector.

In 1869, tribute was made to the very fine choir, who cheerfully and in all weathers, without money and without price, led the anthems of praise with heart and voice and cultured skill. The Sunday school at this time was in the charge of Messrs. James McConnell and E. Wallace Hunter. The senior warden, Mr. Thomas Sloo, venerable in years, did much service in all departments of church work, but none more than in the Sunday school. His punctual and constant attendance and his guileless spirit did much for the children by way of example. The teachers of the school were blessings to the rector. Reared beneath the gentle and loving pastorate of the Rev. Dr. Goodrich, they taught the love of God not alone with their lips.

In 1869, the Parish Aid Society placed in position a large and ornate chancel window, at a cost of $2,400, and improved the chancel at an expense of some $600 additional. A parish school was also established.

On Ascension Day, May 26, 1870, the church was consecrated.

In 1870, the Sunday school presented a handsome font of Italian marble, and the church was re-carpeted.

On the 17th January, 1875, Mr. Adams was consecrated Bishop of New Mexico, and resigned the parish.

During the vacancy that followed, the Rev. G. R. Upton had charge of the parish.

In 1875, the Rev. H. H. Waters became the fourth rector.

In 1877, the indebtedness of the parish was reduced by $4,721, and by smaller sums, until the year 1882, when $12,689 67 was contributed to that object.

In 1882–1883, the Rev. H. McN. Minton was assistant minister.

In 1883, a rectory, No. 10 Polymnia street, was acquired.

In 1885, the church was enlarged by the addition of a commodious study.

In 1886, the Rev. Dr. Goodrich, who may well be said to have made St. Paul's, was elected rector *emeritus*.

St. Paul's has been noted for the Episcopal elections held within its walls. On the 18th May, 1866, Bishop Wilmer was elected in St. Paul's; January 30, 1879, Bishop Wingfield; November 12, 1879, Bishop Galleher. The first Convention presided over by Bishop Polk, that of 1842, also met in St. Paul's.

The parish has been represented in all the Councils of the Diocese by forty-five gentlemen, of whom the following have served four or more times, to-wit: Messrs. Thomas Sloo, four times; J. W. Andrews, four times; John B. Murison, twelve times; James McConnell, twenty-nine times; Thomas Henderson, eight times; B. Biscoe, thirteen times; W. G. Coyle, seventeen times; Sawyer Hayward, seven times, and Samuel R. Rogers, C. M. Whitney and Edwin Belknap, four times each.



## ST. JAMES CHURCH, ALEXANDRIA.

Bishop Brownell, in 1830, makes mention of Alexandria as a place where the Church could probably be established.

In 1838, the Board of Missions, in reporting to the General Convention, said, under the head of Louisiana: "There is but one station recognized at present in this State, Alexandria and Natchitoches, and that is without a missionary." Nothing can be found among the archives of the Board or the local traditions to explain who the missionary was that established the station, or what he did; but it would scarcely have been recorded unless established by some one.

On the 4th April, 1839, Alexandria was visited by Bishop Polk. He learned that "the friends of the Church were few, but desirous of the services of a minister."

In 1842, the Rev. John Burke, of Natchitoches, records the distribution of prayer books at Alexandria.

On the 5th May, 1844, the Bishop confirmed eight persons. A congregation was organized, "which," said the Bishop, "bids fair to be an inviting field for labor, and one of importance in the Diocese." The project of building a church was then mooted for the first time.

On the 15th June, 1844, the parish was admitted into union with the Convention.

Mr. Burke continued to visit Alexandria until October, 1844, when he resigned. His successor at Natchitoches, the Rev. Elijah Guion, continued his work at Alexandria, also.

There were twelve communicants in 1846.

On the 28th November, 1847, the Rev. A. D. McCoy became the first rector. The services were held in the court house. Each Sunday there were three services, that at night specially for the colored people, who attended in large numbers.

The meeting to accept the articles prepared for incorporation was held March 6, 1848. At this meeting Dr. John P. Davidson was elected senior warden; Dr. Stokes A. Smith, junior warden; Smith W. Gordon, Dr. Thomas H. Maddox, Montford Wells, Willis Bonner, Otho W. Nally, Cary H. Blanchard, John K. Elgee,

Josiah Chambers, Henry Machen and Gwinn Harris, Vestrymen. A committee, Messrs. Wells, Machen, Bonner, Blanchard, Davidson and Harris, was appointed to procure subscriptions for the support of the rector and the building a church. Messrs. Samuel K. Johnson and O. W. Nally were subsequently added to the committee.

On the 1st April, Messrs. Davidson and Elgee were appointed to procure a building site, and the rector and Messrs. Davidson, Cummings, Maddox, Nally, Elgee and Williams, a building committee. At the same meeting, the rector and Messrs. Gordon, Bonner, Blanchard, Wells, H. C. Weems, J. T. Flint and Davidson were instructed "to raise funds to procure land and buildings, and to make all necessary arrangements for the establishment of a school for females at Cotile."

A lot was purchased at the corner of Second and, what was afterwards named, St. James street. There had been subscribed at this time for the building $4,200.

On the 7th August, 1848, the Rapides Academy went into operation under the Rev. Elijah Guion as principal.

On the 9th April, 1849, a contract was authorized for brick for the church, with Messrs. Ariail, at a price not to exceed seven dollars a thousand.

In 1849, a silver eucharistic service was purchased by the ladies, at a cost of $200. Apart from the intense interest centred in these pieces of silver by reason of their continuous use to this day, they have a history of their own. On the occasion of the first invasion of the Federal army during the Civil War, they were secreted in his garden by Father Bellier, parish priest of St. Francis Xavier's Church, of the Roman obedience. And again, on the occasion of the second invasion, they were placed in the underground cistern at the residence of Dr. Davidson, and secreted by the falling, during the burning of the town, of a tin roof over the cistern. The same cistern now serves the rectory of the parish.

In 1849, mention was made of the very liberal aid extended by Mr. Meredith Calhoun towards the church and seminary.

In 1850, a Sunday school was organized, Mr. Hiram Hilton being superintendent.



The Rev. Mr. Guion resigned the charge of the seminary May 31, 1850, and the rector took temporary charge. Dr. J. J. Myers became principal in 1851.

The overflow of 1849, followed by those of 1850 and 1851, retarded the progress of the building of the church by crippling the subscribers.

The corner stone of St. James' Church was laid November 1, 1851. Morning service was said at the court house. Then a procession was formed—the Rector, Church Wardens, Vestrymen, Police Jury, Mayor and Trustees of Alexandria, Oliver Lodge No. 84, F. and A. Masons, Rapides Lodge, I. O. O. F., and citizens. The processional was Psalm CXXII, *Laetatus Sum*. Arrived on the grounds, there was an exhortation and prayers, ceremonies of placing the corner stone, Psalm CXXV, *Laudate Nomen*, the *Gloria in Excelsis*, the Benediction. This was followed by Masonic ceremonies proper to the occasion.

In May, 1852, the Bishop confirmed, at a visitation, one hundred and forty-six persons, the largest number ever presented by any one clergyman at one time in Louisiana. He held services on this visitation on the estates of Mr. E. H. Flint; of the then late General Overton; Dr. T. H. Maddox; at the Seminary, Cotile; Cheneyville, estate of Mrs. Williams, and of Mr. Kelsoe.

In 1853, the rector made missionary visits to Opelousas, Washington and Natchitoches. He reported in April the rafters of the church roof in place. In that year, the Bishop stated that the number of the sons of Africa to whom the rector ministered, was larger than that of any similar mission in the whole country.

The church was occupied April 9, 1854. It was a Byzantine building, forty by seventy feet, with a gallery across the front end. All the woodwork of the interior was grained oak. The body of the windows was of French ground glass, and the borders variegated stained glass. The whole interior presented a very inviting aspect. The communicants were then thirty-seven whites and one hundred and sixty-five colored persons.

In April, 1854, the Vestry sold to Henry Robertson, who then owned the adjoining property, a piece of the church grounds, ten by two hundred feet in depth, for something over sixteen dollars a front foot.

The church was consecrated Tuesday, June 13, 1854. It stood a monument of the untiring devotion and zeal of the faithful

rector, to whose patience and faith and labor the people were mainly indebted for its erection.

In October, 1854, the Protestant Episcopal Association asked for the services of Mr. McCoy in collecting the endowment funds of the Diocese, and during his absence, the Rev. F. H. Holeman had charge of the parish, December 1, 1854 to March 1, 1855, and the Rev. N. C. Pridham from March 1 to June 1, 1855.

In 1855, a church bell was purchased for $300, by Ralph S. Smith and Hiram Hilton, as a committee.

On the 7th January, 1856, Dr. Myers was dismissed as principal of the seminary. The Vestry sold the property to Mr. James H. Dawson, and ordered a *pro rata* distribution of the proceeds among the creditors, from which it is inferred, the school had consumed itself.

In 1856, St. James inaugurated her chapel system—Trinity, Cheneyville and Mount Olivet, Pineville, were established. In 1857, there were eleven congregations in the St James parish—at the parish church; in Cheneyville and Pineville; seven of colored servants served by the rector, and an eighth, at or near where Colfax now stands, on the plantation of Mr. Calhoun, served by the Rev. N. L. Garfield, private chaplain, assisted occasionally by the rector.

On the 5th October, 1857, Dr. Davidson and Mr. Hilton were instructed to receive subscriptions for the building of a rectory on the church site, an object deferred, however, in its execution twenty-six years.

On the 23d November, 1857, the Rev. Caleb Dowe was elected rector, in place of the Rev. Mr. McCoy, resigned. Thus ended the rectorship of Mr. McCoy, but not the grateful recollections of his works and labors of love. Zeal and faith consumed him, and his labors are yet themes of household talk, and the tale of them goes among the traditions of Rapides Parish.

On the 8th March, 1858, the Vestry purchased, for the sum of seven hundred dollars, between five and six acres in Pineville. It was then laid off as a cemetery.

In 1858, there were two hundred and seventy-four communicants, of whom fifty-nine were white.

On the 9th April, 1860, the Vestry adopted resolutions of thanks to Mr. Thomas C. Manning, treasurer, for the efficient manner in which he had discharged the duties assigned to him.



Mr. C. Doll was engaged as organist at a salary of $200 per annum. Dr. Davidson was instructed "to find out the sense of the congregation and community on the subject of building a rectory and enclosing the church with a fence."

In 1859, the chapel congregation at Cheneyville was organized into an independent parish, and seven communicants were transferred from the register of St. James.

The parish was visited by Bishop Lay, at request of the Diocesan, July 26, 1863, when sixteen persons were confirmed.

In May, 1864, a large part of Alexandria was burned by the retreating Federal army, and in the conflagration perished St. James. The eucharistic service alone was saved, as narrated above.

There were no Vestry elections during the war, and the parish was not reorganized until April 2, 1866. The record of the services of the laity, previous to the reorganization, is as follows: Dr. Davidson was the only senior warden, serving eighteen years. The position of junior warden was held by Dr. Stokes A. Smith, four years; by Hiram Hilton, six years, after serving as a Vestryman three years; and by Ralph S. Smith, eight years, after being a Vestryman three years. The service of the Vestrymen was: Smith W. Gordon, four years; Dr. Thomas H. Maddox, four years; Montford Wells, four years; Willis Bonner, four years; Otho W. Nally, two years; Cary H. Blanchard, four years; John K. Elgee, four years; Josiah Chambers, eighteen years; Henry Machen, five years; Gwinn Harris, twelve years; H. Lynch, four years; Manna R. Ariail, four years; Jacob Ringgold, six years; John Kelsoe, two years; Gen. George Mason Graham, one year; Thomas K. Scot, three years; Milton M. Rhorer, eleven years; J. H. Maddox, two years; Thomas C Manning, eight years; Dr. George E. French, six years; John R. Williams, five years, and Dr. Diffenderfer, five years. The position of parish clerk was held by Gwinn Harris eleven years, and M. M. Rhorer, two years. The treasurers were: J. K. Elgee, four years; Thomas K. Scot, three years; M. M. Rhorer, one year; Jacob Ringgold, two years, and Thomas C. Manning, eight years.

On the 2d April, 1866, the Vestry was reorganized by the election of Dr. George E. French as senior warden; Dr. Diffenderfer as junior warden; Dr. Henry St. John, Frederick Seip,

Joseph H. Hynson, E. M. Wells, Charles Williams and John M. Barrett as Vestrymen. The wardens were the only members of the anti-bellum officers re-elected. In May, $500 was expended in enclosing the cemetery with a fence.

The first service subsequent to the war was at the assembling of the children and reorganization of the Sunday school in the Town hall, March 4, 1866. The teachers were Miss Annie E. Culbertson, John M. Barrett, William Rogers, Mrs. Texie Culbertson, Miss Mollie Fellows, and Miss Rowena Lacoste. There were eighty pupils, including a number from Pineville.

The Bishop visiting the parish, April 14, 1867, said, "it is impossible to stifle the feelings of sadness awakened by a visit to this magnificent country, once the abode of peace and plenty and Christian culture, now covered with the sad memorials of a war that spared neither age nor sex, nor defenceless houses, nor the sacred temples of God, in its devastating march."

The rector officiated at this time, once a month, at Cheneyville and at the State seminary.

The Rev. Caleb Dowe resigned July 4, 1867. The services in Alexandria up to this time had been held in the Town hall.

On the 29th September, 1868, a meeting was held in the "Ice House Hotel," at which General Graham presided, and John M. Barrett was secretary. This meeting formed an association to rebuild the church, and several hundred dollars were raised.

In 1869 Mr. McCoy was elected rector, but his impaired health would not permit his work, and shortly afterwards he relinquished the charge. His services were in the Town hall.

On the 20th February, 1870, the Rev. Spruille Burford was elected rector, and he entered on his duties May 1st. "He found the parish without a church building, and the congregation worshiping in the hotel. Although there had been no rector for several years, the members of the Church were found actively engaged in preparations to rebuild their church. Rallying around their chosen leader and pastor, plans took form on the 25th July, St. James' Day, and the first stroke was made on the foundation of the new church. The work progressed with marked success, so that in October we found ourselves worshiping in the nave of the new church. Steadily the work progressed until the chancel and tower were completed. The church building was richly decorated with stained glass windows, twelve of which were public and private memorials." The Building Committee was Dr. Henry St. John, Dr. Powhatan Clark and John M. Barrett.



The Ladies' Mite Society was organized in May, 1870.

In 1871, St. John's chapel was inaugurated.

In October, 1871, the report was made of the completion of the church. The cost was over $7,600, of which $400 came from beyond the parish.

On the 18th January, 1871, the Vestry sold twenty-five front feet of the property for $500.

In 1871, a class for colored children was organized in the Sunday school.

On the 24th May, 1872, a tornado swept away the church. On the 5th June, the rector left on leave of absence, and the Rev. A. N. Ogden took charge of the parish.

The Bishop gave his personal attention to procuring assistance to rebuild. Chief among those who contributed were Miss Wolf, and Mr. Edward Mathews, of New York, and Mr. Spalding, of Riverdale. Subsequently, Mr. Donald Cameron, of Pennsylvania, was a large contributor.

On the 15th April, 1873, the resignation of Mr. Burford was accepted, and Mr. Ogden was elected rector. A Building Committee, John A. Williams, George W. Bolton and Dr. Henry St. John, was appointed.

The Sunday school was now meeting in the school house of Dr. St. John. On Whitsunday, June 1, 1873, St. James' Mission Sunday school for colored children was established.

On the 1st September, 1873, the congregation of Mt. Olivet chapel was organized as an independent parish.

On the 3d March, 1874, the church property, with a frontage of seventy feet, was sold for $500, and the square next below, bounded by Second Third, Winn and Fulton streets, was purchased for $1,000, from Dr. J. P. Davidson.

The corner stone of the new church was laid by Oliver Lodge, No. 84, F. and A. Masons, May 25, 1874.

The church was occupied in October, 1874. It cost about $5,000. The altar, chancel, furniture and pews had been saved from the wreck of the former edifice. This sketch would be incomplete without a note of the very valuable services rendered by Dr. St. John to the parish at this time. He was the stay of

the Sunday school. He was the propelling power that forced the church on to completion. It was his taste that brought about the symmetry, order and chaste beauty of the sacred edifice. Nor should the indefatigable zeal and wise administrative powers of John M. Barrett, lay reader and Sunday school superintendent, go unmentioned. The services of Mr. Barrett in both of these positions have been invaluable. Although the rector is absent frequently at one of the chapels, the regular round of Sunday services is never broken, for the lay reader is ever at his post. The order of efficiency of the Sunday schools, St. James and St. Mark's, is due, almost exclusively, to Mr. Barrett, for the teachers and other officers have all been pupils under him.

Mr. Ogden resigned April 13, 1879. The lay reader, however, maintained regular services for a year, occasional assistance being rendered by the Rev. Oliver Wilson and the Rev. Charles Stewart.

The Rev. Herman C. Duncan became rector April 17, 1880.

On the 19th April, 1880, the Mt. Olivet congregation of Pineville returned to the mother parish.

On the 31st May, the Ladies' Mite Society was enlarged into St. James' Guild.

In this year stained glass windows were placed in all the frames of the church.

In October, a horse and carriage was presented to the rector. The cemetery was cleaned of all undergrowth and all pine trees cut down.

At Advent, regular Wednesday and Friday evening services and forenoon celebrations of all holy days were established and have been since maintained.

In February, 1881, a semi-monthly celebration of the Holy Eucharist was established.

In March, 1881, the chancel of St. James was remodelled and improved.

On the 3d April, 1881, the congregation of the Bishop Wilmer Memorial Chapel, Kanomie, was received into the parish.

On the 3d September, 1881, additional pews were placed in the church, filling it to its capacity.

The Rev. Ralph H. Prosser became assistant October 1, 1881.

In July, 1882, a new Carpenter organ was purchased.

Mr. Prosser resigned July 1, 1882.



In the fall of 1882, the accumulation of a rectory fund was commenced.

On Sunday, May 27, 1883, St. James' was consecrated.

On the 13th October, 1884, the Guild was subdivided into chapters—the Mite, Working, Choir, Church and Yard, Cemetery and Ministerial Support. In July of this year, a Sunday school Guild had also been organized.

On the 22d December, 1884, a contract was let for the rectory. The wing was occupied May 1, 1885. The Sunday School Guild contributed largely to this work. They put in the window sash and blinds and doors, and paid for the papering of the house.

In August, 1886, the cemetery was refenced, and in 1887 the roads were thrown up and proper bridges built.

The Rev. Robert S. Stuart was the efficient assistant minister from February to July, 1888. He taught a private school at Lamothe's Bridge, and officiated on alternate Sundays at the parish church and at St. John's chapel.

The record of the service of the laity in the Vestry, since the reorganization in 1866, has been as follows:

The office of senior warden has been held by Dr. George E. French, thirteen years, having been a vestryman for six years previously; Dr. Henry St. John, his successor, is now in the tenth year of service, having been junior warden one year and Vestryman twelve years. Dr. J. W. Diffenderfer was junior warden one year, Vestryman five years; E. M. Wells, junior warden four years and Vestryman one year; John M. Barrett, now in his sixteenth year as junior warden, has served also seven years as Vestryman; James Barron was junior warden one year and Vestryman one year. The position of Vestryman has been held by Frederick Seip, two years; Joseph H. Hynson, three years; Charles Williams, one year; Dr. P. Clark, five years; James G. White, eighteen years; Dr. James S. Fish, two years; John A. Williams, five years; Lewis E. Texada, four years; George W. Bolton, four years; W. W. Whittington, Jr., four years; W. S. L. Bringhurst, one year; A. W. McLaurine, one year; W. F. Blackman, two years; R. C. Rogers, five years; I. C. Miller, nine years; James F. Graham, six years; B. C. Duke, one year; W. M. Polk, one year; John J. Ferguson, one year; George O. Watts, ten years; James F. Ringgold, two years; J. M. Hatherwick, four years; P. H. Hynson, one year; Ben

Turner, seven years; R. L. Bringhurst, four years; J. W. Compton, 1 year, and James T. Flint, two years.

The clerks have been, John M. Barrett, 1866–1871, and 1876–1879; John A. Williams, 1871–1872; W. W. Whittington, Jr., 1872–1873; W. S. L. Bringhurst, 1873–1874; R. C. Rogers, 1874–1876; P. H. Hynson, 1879–1880, and George O. Watts, 1880–1888.

The treasurers have been, Dr. Henry St. John, 1866–1879; J. M. Hetherwick, 1879–1882, and James G. White, 1882–1888.

There have been 2,484 baptisms, of which fourteen were administered before there was a rector; 1,153 under rectorship of Mr. McCoy; four hundred and ninety-two under that of Mr. Dowe; one hundred under that of Mr. Burford; one hundred and ninety-six under that of Mr. Ogden, and five hundred and twenty-nine under that of Mr. Duncan.

Of the aforesaid persons baptised, 1,022 were white—one hundred and eighty-three by Mr. McCoy, two hundred and five by Mr. Dowe, eighty-eight by Mr. Burford, one hundred and eighty-three by Mr. Ogden and three hundred and forty-nine by Mr. Duncan. The others were colored—nine hundred and seventy by Mr. McCoy, two hundred and eighty-seven by Mr. Dowe, twelve by Mr. Burford, thirteen by Mr. Ogden and one hundred and eighty by Mr. Duncan.

There have been seven hundred and twenty-nine persons confirmed, eighteen before there was a rector; two hundred and forty-seven under Mr. McCoy; ninety-seven under Mr. Dowe; seventy-five under Mr. Burford; one hundred and twenty-two under Mr. Ogden, and one hundred and seventy under Mr. Duncan.

There have been eight hundred and thirty-four persons enrolled as communicants, of which fourteen were registered before there was a rector; three hundred and eight under Mr. McCoy; one hundred and sixteen under Mr. Dowe; sixty-two under Mr. Burford; one hundred under Mr. Ogden, and two hundred and thirty-four under Mr. Duncan.

There have been four hundred and five marriages, of which there were one hundred and eighty solemnized under Mr. McCoy; eighty-four under Mr. Dowe; twenty under Mr. Burford; fifty-seven under Mr. Ogden, and sixty-four under Mr. Duncan.

There have been three hundred and seventy-three burials, of which twenty-seven took place under Mr. McCoy; ninety-four under Mr. Dowe; fourteen under Mr. Burford; seventy-eight under Mr. Ogden, and one hundred and sixty under Mr. Duncan.



PINEVILLE.—Several ladies, in 1856, began a Sunday school at the residence of Mr. Abadie. Mrs. McCoy was in the lead in this good work. She opened a day school, that she might earn money to build a chapel, and she did. In 1857, there was $700 on hand. Pineville was then a village, the inhabitants of which were not in possession of much worldly riches, but they showed the most eager desire to learn the truths of God's word. The Bishop visited this work on the 17th April, and said of those in charge of it, what there has been so many occasions to repeat, of the Pineville congregation. "They *have done* what they could."

In 1858, Mount Olivet Chapel was built, and June 29, 1859, consecrated. It is a beautiful Gothic church, built upon plans of Upjohn. The roof is open timber, and the whole interior is dressed. It cost about $1,300.

In 1861, the Rev. Anthony Vallas assisted the rector occasionally. He was a professor in the State seminary. In the fall of that year, the seminary being closed, he officiated statedly and so continued until May 1862, when the seminary was re-opened. He departed in April, 1864.

Some parties took possession of the chapel as a school about this time and continued until the Vestry was reorganized, when the chapel was reclaimed.

On the 1st September, 1873, the congregation was organized as an independent parish, under the name of St. Peter's Church. They continued under the rector of St. James and in the use of Mount Olivet Chapel. W. B. Harper was senior warden; G. W. Bolton, junior warden; Christian Baden, George Seton Johnson, A. Jarreau, Louis Lawrence, E. J. Hardtner, John L. Walker and E. G. Hunter, Vestrymen.

The parish was admitted into union with the Convention April 18, 1874.

The congregation maintained its independent existence until 1880. During this period the church was re-covered; brick pillars built under it; the building extended so as to make three rooms in the rear; an organ was purchased.

On the 19th April, 1880, the congregation resumed its position as a part of St. James' parish.

In March, 1881, the rear wall was cut and the opening arched, one of the rooms in the rear being converted into a recess chancel.

The new chancel was blessed and consecrated July 10, 1881.

In 1883, new chandeliers were purchased. In 1886, extensive repairs were made on the church, and the chancel was re-furnished.

COTILE AND LAMOTHE'S.—In 1871, services were commenced on Bayou Rapides. They were held in different private residences, but generally in that of Captain Joseph W. Texada. In 1877, St. John's Chapel was built on the Castile plantation of Captain Lewis E. Texada. It cost some $700.

In March, 1881, the window sash, altar and altar rail were purchased or made. The chapel was also the recipient about this time of the communion service and font of the late Emmanuel Church, New Orleans.

The chapel was consecrated May 26, 1883.

In March, 1887, services were discontinued at the chapel, and April 30th, resumed at a storehouse at Lamothe's Bridge, kindly loaned by Mr. L. C. Sanford. The next day a Sunday school was organized. A Building Committee was appointed: the rector, Dr. James H. Cruikshank, P. H. Davidson and Clinton Haworth. This change in the place of service was occasioned by a portion of the congregation uniting with the mission at Boyce, and the consequent change in the centre of population of those who remained.

In April, 1887, the chapel was taken down and removed to land near Lamothe's Bridge, kindly donated by Miss Fee Taylor. The first service in the re-built chapel was held May 21, 1888. At this date a Chapel Committee was elected, Messrs. W. L. Sanford, Joseph W. Texada, Clinton Haworth, P. H. Davidson and W. E. Taylor.

LODI.—For some years, Mrs. E. M. Wells had maintained Sunday school at her home, on the St. Philip's place, adjoining Lodi plantation, when, February 27, 1881, the rector of St. James established regular services at Lodi under the name of St. Philip's mission. The attendance was very good. These services were continued until May 20, 1883, when they were abandoned, on account of the removal of a large number of the congregation.

KANOMIE.—On the 29th January, 1876, the Bishop held service for the neighborhood at Renaissance, the home of Mrs. Clara M. Smith. It was proposed after the service to open a subscription for a chapel. Several hundred dollars were subscribed, and



the promise was obtained from the rector, Rev. Mr. Ogden, of support.

Subsequently, the Rev. Mr. Wilson, of Cheneyville, began to hold services.

In 1879, the shell of a church was erected on the Chicama plantation of Mr. Thompson, he donating an acre of land and otherwise rendering material assistance, as in the subsequent presentation of an organ.

On the 9th March, 1880, the Bishop held the first service in the new chapel.

Mr. Wilson resigned in 1881, and on the 2d April, the congregation decided "to attach themselves to St. James', Alexandria," and adopted as the name of the edifice, "Bishop Wilmer Memorial Chapel."

On the 19th April, 1881, the rector took charge, and celebrated the Holy Eucharist for the first time.

In March, 1883, the chancel was remodeled, and a vestry room built. "God's Acre" was laid out for burial purposes.

In March, 1887, window sash were procured. Mr. Joseph H. Meeker was, in April, elected treasurer, and Dr. W. H. Hardy and Mr. David S. Ferris were appointed a Building Committee.

MARKSVILLE.—On the 28th January, 1881, the rector of St. James', Alexandria, celebrated the Holy Eucharist in Marksville and established a mission under the name of St. Peter's. Services were maintained until the resignation of the Rev. Mr. Prosser, as assistant minister, July 1, 1882.

In 1886, the mission was visited by the Rev. Mr. Kramer.

SUNNY HOME.—In the winter of 1880–1881, a Sunday school of five teachers and twenty-five pupils was maintained at the Sunny Home plantation, about twenty-three miles below Alexandria, on the Red River, under the name of St. Timothy's Mission.

COLFAX.—On the 30th October, 1881, the rector of St. James', Alexandria, established a mission at Colfax, under the name of St. Luke's.

In April, 1882, Mrs. Lane gave five acres of land to the mission.

Services were discontinued on the resignation of Mr. Prosser, July 1, 1882. He had made his residence there for several months.

BOYCE.—On the 9th December, 1883, this mission was established by holding a service in the hotel dining room. The name of St. Philip's was bestowed, in loving memory of Philip Van Ingen.

An organ was purchased in 1884.

Services were continued in the hotel until the fall of 1886, when they were moved to the Methodist Chapel. The services were held exclusively in the evening until May 8, 1887, when morning services, monthly, were established. At that date, a number of the parishioners of St. John's Chapel united with the congregation. A guild was organized with Henry A. Thompson as president; Frank A. Blanchard, treasurer; Dawson Johnson, secretary, and Henry A. Boyce, chairman of Building Committee.

ALEXANDRIA, ST. MARK'S.—On Whitsunday, June 1, 1873, a Sunday school was organized, with John M. Barrett's superintendent, to be composed exclusively of colored children. That school has met regularly, from that day to this, in St. James' Church. It was known for a long while as St. James' Mission.

In August, 1883, the colored communicants of St. James' organized a guild under the name of St. Mark's, and since that time the mission has taken the name chosen by the guild.

CHASELAND.—On the 25th November, 1883, the rector of St. James' established regular services at the Chaseland plantation of Mr. Joel E. Mathews, near Lecompte, for the benefit of the colored population in that neighborhood. In May, 1887, the mission took the name of "All Souls."



## TRINITY CHURCH, NATCHITOCHES.

ON the 27th March, 1839, Wednesday in Holy Week, Bishop Polk arrived in Natchitoches. On the next day, on Good Friday and on Easter Day, the Bishop held the first services in that place. In the course of this visit he baptized an adult and six children. He was hospitably entertained by the family of Mr. Fearing. The services were held in the court house.

On the 21st February, 1841, the Bishop made his second visit. The services were well attended, and "the responses of the congregation indicated the presence of a goodly number familiar with the service."

On the 17th May, 1841, the Rev. John Burke was appointed to this mission. He organized it May 23, 1841. The senior warden was S. M. Tibbetts; F. Williams was junior warden; William Hunter Lewis, G. DeRussy, Joseph G. Campbell, Victor Sompayrac, Ambrose Sompayrac, George W. Lewis, D. M. Heard, Alfred Bludworth, Daniel H. Vail, Martin Fearing, Adolph Sompayrac and Thomas H. Airey, Vestrymen; Thomas P. Jones was clerk; James Taylor and D. F. Roysden, were prominent as organizers of the work. E. O. Blanchard was the next junior warden, and E. Hollis, clerk.

They promised a $2,000 stipend to the rector.

Services were held every Sunday morning and night at the court house, until December, when the Methodists obtained the use of the building at night. There were then seven communicants. The rector did missionary work at Greenwood, Shreveport, Alexandria and Donaldsonville.

The parish was admitted into union with the Convention January 19, 1843, W. B. Young representing the parish.

In 1843, a church was built, costing about $2,400, of which a third was contributed by the people of Natchitoches, and nearly all the balance within the Diocese. It was largely due to the zeal and self-devotion of the estimable rector, that this result was so well accomplished. "His assiduous devotion to this object, in the face of difficulties that would have appalled one of less courage," said the Bishop, "had won the esteem and confidence of his

flock." Preparations were also made for the erection of a rectory. The church was consecrated April 28, 1844.

The rector, this year, performed missionary duty at Alexandria, Fort Jessup, Baton Rouge, Donaldsonville and Franklin, and had three services a Sunday from the completion of the parish church.

In October, 1844, Mr. Burke resigned, and was succeeded, December 9, 1844, by the Rev. Elijah Guion. For nearly two years the rector served the mission at Alexandria.

In the early summer of 1848, Mr. Guion resigned. The parish remained vacant a long time. In 1852, the rector at Alexandria made several visits. During this time the ladies of the congregation procured the means to paint and fit up the church.

The Rev. Thomas S. Bacon took charge of the parish July 30, 1853. The congregation resolved on a more substantial church building, and set about the erection of a brick edifice.

In 1856, the rector reported that there were plain signs that the Church was greatly extending its influence over the colored people of Natchitoches and vicinity.

On the 28th April, 1857, the Bishop laid the corner stone of the new church. A procession was formed by the congregation at the church, and marched to the site of the new foundation. "The plan of the new building was neat," said the Bishop, "inexpensive and appropriate. To me this is one of the most interesting of our parishes." A handsome silver eucharistic service was presented to the parish by General De Peyster, of New York, who also gave the bell, and aided otherwise in the erection of the building. He placed a marble tablet in the church to the memory of his daughter, then lately deceased.

In 1858, the walls, roof and floor of the church were reported completed. The building was after a plan of Wills.

Mr. Bacon resigned April 12, 1861. The Rev. William Binet resided in Natchitoches during the war, and had charge of the church. The Rev. David Kerr, chaplain in the Confederate army, was called as rector April 24, 1865.

In March, 1867, the Bishop found the parish vacant. He appointed a lay reader, and made arrangements to have the church open every Sunday.



In March, 1870, the rector at Shreveport began to hold a monthly service. The Sunday school was reported as working efficiently.

In December, 1870, the Rev. Charles Ritter became rector. The church building was found seriously damaged. The personal skill of the rector added largely to the adornment of the church edifice. An organ was procured, built by Pomplit, of Baltimore. Mr. Ritter resigned in April, 1871.

The Rev. John Sandels took charge of the parish April 13, 1872, in connection with work in DeSoto Parish. He died October 15, 1874.

In 1878, the Rev. Charles A. Cameron was assigned to duty in this parish. He remained in charge for a term of years, resigning in 1883. Many were the struggles of the congregation. To support the church the ladies sold ice cream upon the streets, made children's clothing and did other needle work.

In 1885, the Rev. M. T. Turner had service on fifth Sundays.

In May, 1886, the Rev. R. H. Prosser began monthly services, maintaining them until April, 1887. On the 22d May, 1887, the Rev. W. T. Douglas took up the work and still retains it.

## ST. MARK'S CHURCH, SHREVEPORT.

Soon after Shreveport began to be a town, there arrived, as the pioneer to preach the comfortable Gospel of Christ, a Bishop, one lately consecrated to the office, and one then treading the soil of Louisiana for the first time, and one who was destined to imprint deeply his mark upon the State and the Church, he who was afterwards first Bishop of Louisiana. He came on a boat from the "disputed territory between the United States and Texas," which, on the way, was snagged and sunk. Such were the difficulties of access even to the State. He arrived March 22, 1839, and on Sunday, March 24th, held "the first ministrations of the Gospel of Christ ever performed in the town."

There were then several Church families living in the direction of the Sabine.

The Bishop said of Shreveport, in 1839, "this place has undergone many vicissitudes during its short career, but is still destined to be one of the most considerable towns in upper Red River."

On the 14th February, 1841, the Bishop was again in Shreveport. In the interval, two years, "not a solitary sermon had been preached in the village by a minister of any denomination."

At this time he met the Rev. William Steele, who had removed thither. "He is laboring," said the Bishop, "as his strength will allow, but he is too feeble to fill such an arduous station, and * * * there are three stations at which highly respectable congregations could be gathered without difficulty." Mr. Steele was not canonically transferred until four years afterwards. He spent many laborious days of his ministry, in the several villages of Caddo Parish, faithfully laboring until his death in 1858.

In 1842, the missionary at Natchitoches, Rev. John Burke, reports the distribution of prayer books at Greenwood and Shreveport.

An interval of three years passes, and the Bishop again visits Shreveport, holding services in the court house June 1, 1845. On the next day a meeting was held, and a parish was organized



under the name of St. Paul's. Great interest was manifested, and "measures were taken to erect a suitable church building, and to provide the means for the support of a minister."

In May, 1846, the Rev. Alexander McLeod was in Shreveport, and ministered for a short while.

In 1850, the Rev. William Scull took charge of the parish. At this time the name of the parish was changed to "St. Mark's."

On the 12th June, 1851, the parish was admitted to union with the Diocesan Convention. In this year the first parochial report was made. From it we find that the time of the rector was equally divided between Shreveport and Trinity in DeSoto parish. The number of communicants was reported as unknown, but in 1852 it was found to be twelve.

In 1853, Mr. Scull resigned. The Bishop was there June 27, 1853, and a remark in his journal of that date is interesting, as illustrative of the "long wait" for anticipated improvement that has been so characteristic of the whole State. He said: "It is also the point at which an important railroad, starting at Vicksburg, crosses the Red River, going westward, and is destined to become the second town in the State." The road was not built to Shreveport for thirty-two years.

In 1855 and 1856, the Rev. Mr. Bacon made several journeys on horseback from Natchitoches to Shreveport, to the "destitute congregation."

Judge James Weems removed to Shreveport, from West Feliciana, in 1858. He instigated the movement to build a church, and did much to forward it. His daughters were, for years, the choir.

On the 1st January, 1859, the Rev. Ambrose B. Russell became rector. In that year, there were twenty-four communicants. A plan for a church was adopted, of the twelfth century style, to cost $5,000 and upwards.

In 1860, the beginning of the church was reported. In that year the rector ministered on eight plantations in the vicinity.

On the 10th April, 1861, the Bishop found the church "in an advanced state of forwardness," encouraging the hope that it might soon be occupied. "It promises," he said, "to be one of the most beautiful specimens of church architecture in the Diocese, and very perfect in all its arrangements. It is conceded on all hands to be the fruit of the energy and untiring labor of the

rector, and when completed, will be a monument of his zeal and devotion to the cause of Christ." The Rev. Mr. Russell continued to officiate until January, 1866, when he resigned, leaving the church "free of debt for the building and lot, but by death and removals greatly weakened."

In April, 1866, the Rev. W. T. Dickinson Dalzell, D. D., became the fourth rector. The parish at that time was "as prostrate as a parish could be and yet live. The church building was dilapidated, the walls crumbling, the roof leaking, and with no doors or windows; indeed, neither door nor window frames; while the congregation had become insignificantly small, and utterly disheartened."

In a year's time, however, the rector was able to report the church in an advanced state of completion, the walls repaired and painted externally, and plastered inside; the roof in thorough repair; doors and windows added, the latter rich stained and enameled glass; comfortable pews, and a handsome altar; and the church filled with worshippers.

Continued and unseasonable rains occasioned an almost total failure of the cotton crop in 1867, and there was a terrible visitation of yellow fever. As a consequence, the completion of the church was delayed.

In 1869, an organ, chancel chairs, lectern and carpet were purchased and arrrangements made to liquidate the indebtedness incurred.

In 1870, a parish school was opened.

In 1873, the parish was reported as exhibiting a spirit of earnest devotion, with more than usual zeal. In that year, Shreveport was scourged by an epidemic of yellow fever, the record of the rector showing no less than one hundred and sixty-two funerals. A steady increase in numbers was, however, reported.

Bishop Wilmer was in Shreveport, February 4, 1876, and under the inspiration of his presence a meeting was held, and more than $2,000 collected to discharge the debt on the parish, and shortly afterwards the entire debt of $3,750 was liquidated, and the task of years was accomplished, and December 13, 1877, the church was consecrated.

On the 3d February, 1879, the Rev. Dr. Dalzell, resigned, and in April the Rev. Abner N. Ogden became rector. He served



about a year. On his resignation, Dr. Dalzell resumed the rectorate, June 28, 1880.

In 1880, some five hundred dollars was spent in repairs and recarpeting.

The Rev. Dr. Dalzell remains the highly esteemed incumbent. The present number of communicants is one hundred and forty-one.

## ST. JOHN'S CHURCH, THIBODAUX.

THIBODAUX, or Thibodeauxville, as it was then called, and until 1842, was one of the places that Bishop Brownell understood, in 1830, would welcome the Church.

Bishop Polk, on making Louisiana his home, selected Thibodaux as his residence, and began officiating there when at home, to both the white and colored people.

On the 9th February, 1843, the Bishop organized the parish, under the name of St. John's Church. It was incorporated by the Legislature April 6th, the incorporators being Andrew Collins, Thomas M. Williams, A. C. Antil, R. G. Ellis, George S. Guion, Alfred Millard, C. F. Hawley, R. G. Darden, C. Armitage and W. L. Benedict.

The land for the church, and subsequently for the cemetery, was donated by George S. Guion.

On the 1st January, 1844, the Bishop laid the corner stone of "a remarkable neat" church. It was built of brick, covered with slate. "The promptitude," he says, "with which the friends of this enterprise have acted, is worthy of the highest praise."

On the 15th June, 1844, the parish was admitted into union with the Convention.

On Palm Sunday, March 16, 1845, the church was consecrated.

On Easter Day, March 23, 1845, the Rev. David Kerr became the first rector. The communicants then numbered twenty-four, of whom fourteen were colored persons.

In September, 1846, a fence was built around the property, at a cost of nearly $500.

Mr. Kerr resigned in 1846, and was succeeded in November of that year, by the Rev. John Sandels.

On the 1st January, 1847, the congregation was divided; all but two of the colored communicants being assigned to the care of the Rev. Spenser Wall, who held a missionary appointment to the colored people on a plantation on the Bayou. The rector now began work on the plantations in the immediate neighborhood.

In 1848, there were seventy-one pupils in the Parish Church Sunday school; one hundred and thirty under Mr. Wall. "The moral and religious improvement of the colored children was quite remarkable."



In 1849, an organ was purchased for $400. The number of communicants under the two clergymen was one hundred and fifty-four, of whom thirty-two only were white persons.

In 1850, lamps were purchased for the church at an expense of $70. A parochial school had been in operation some years.

On the 26th May, 1850, Mr. Sandels resigned, and in 1851, Mr. Wall retired from his charge.

In July, 1851, the Rev. William C. Crain took entire charge of the parish, including the superintendence of St. John's parochial school.

In November, 1852, Mr. Crain resigned.

During the yellow fever epidemic of 1853, the Rev. Mr. Dowe, of Donaldsonville, made the parish several visits.

In 1853, the Rev. T. R. B. Trader became rector.

On the 31st July, 1854, the parish presented the Bishop with a set of robes, at a cost of $100. The Bishop changed his residence to New Orleans, in December of that year.

In 1854, the rector organized the parish at Houma, officiating there occasionally.

On the 8th May, 1855, Mr. M. P. Zills presented a bell, costing $500.

In June, 1856, a house of two rooms was moved and placed on the church property for a rectory. At the same time, a new front was built to the church, including a vestibule, choir gallery, etc. The cost was nearly $5,000.

On the 13th January, 1857, a walnut altar and two carved lecterns were purchased, and on the 9th March, Mrs. John Williams gave the church two walnut arm-chairs.

In 1858, the church at Houma completed its organization by the call of a rector, and nine of the communicants on the register of St. John's were transferred.

The parish had, up to this date, subscribed $3,830, and paid $3,110 to the endowment of the Episcopate.

The parish suffered greatly during the war. Divine service during a large portion of the time was suspended, and the rector exiled. On his return, in November, 1865, he found the congregation scattered, the church edifice much injured.

In 1867 or 1868, a recess chancel was built, at a cost of $1,500.

On the 27th November, 1869, Mr. Trader resigned. In 1870, the Rev. Herman C. Duncan held services occasionally.

On the 27th November, 1870, the Rev. James Philson became rector, resigning January 23d, 1871.

On the 1st February, 1871, the Rev. C. F. D. Lyne became rector.

On the 8th May, 1871, the Vestry compromised their claim to a legacy of $2,000, bequeathed by R. G. Nichols, by accepting a house and lot on same street as the church, and about a block away. This became the rectory; the old building on church lot was loaned to a private school.

In 1872, the rector reported good feeling, Christian sympathy and support extended to him by all classes of the community. Mr. Lyne found a debt of $800, which the congregation were unable to liquidate until 1875. It was an incubus that well nigh quenched all energy and checked every effort for good.

In 1877, the front of the church was repainted. In this year, also, the Ladies' Aid Society was formed. The improved appearance of the cemetery and other good works tesified, in a year, to its efficiency.

On the 3d June, 1881, a solid silver eucharistic service, flagon, chalice and paten were presented to the Church. They are inscribed: "Mary Haven Pugh's offering to St. John's Church." The gift was *in memoriam* of a young girl.

On the 25th November, 1881, Mr. Lyne resigned, and, July 17, 1882, the Rev. A. S. Clark became the seventh rector.

On the 24th November, 1882, the Sunday school gave the Church an organ and two sets of books for chancel use.

In January, 1883, the parish, jointly with Napoleonville, presented the rector, at a cost of $300, with a horse and buggy. The next year, Thibodaux returned to Napoleonville its contribution to that object. From the assumption of the cure, the rector had charge of Napoleonville, but relinquished it July 13, 1883.

In 1883, the rectory was sold for $700, and the proceeds appropriated to building a new one.

About this time a number of presents were made to the Church—pair of offertory plates by Miss Mamie Thibodeaux; a carpet by Mrs. R. H. Allen; velvet ante pendiums by Mrs. S. Jamison; a silver cover for chalice by Mrs. D. B. Pugh; pair of brass altar vases by Young Ladies' Society; pair of prie dieu and



stalls by the parish. The interior of the church was polychromed by the Ladies' Aid Society. The Rev. John F. Girault presented the parish a pulpit and lectern.

A parish paper was commenced in 1883, and sustained for several years. Mrs. H. W. Young, Mrs. S. Jamison and Mrs. John Williams gave two mural tablets. The Sunday school gave a brass altar desk. A purple funeral pall was also presented.

The new and commodious rectory, of pleasing design and tasteful appearance, was built on the ground adjoining the church. It was dedicated February 20, 1884. It cost about $2,500. It is, in every sense, an ornament to the town and a credit to the parish. Unity, harmony and devotion marked the congregation.

In 1885, the Sunday school and the Ladies' Aid Society presented a polished brass altar cross.

In 1886, the Sunday school gave a black walnut hymn tablet. The parish has been represented in the Councils of the Diocese by Messrs. George S. Guion, fifteen times: Richard E. Butler, Andrew Collins, Winchester Hall, twice; James M. Saunders, P. L. Cox, twenty-five times; J. Y. Bennett, General Braxton Bragg, three times; C. P. Bennings, three times; L. Suthorn, Dr. George W. Tucker, Lewis Guion, six times; W. D. Winter, S. T. Grisamore, T. L. Winder, Robert Perkins, David Pugh and John J. Shaffer.

## CHURCH OF THE ASCENSION, DONALDSONVILLE.

In 1830, Bishop Brownell writes that he learns that a church could readily be established at Donaldsonville, then the capitol of the State.

In 1841, or early in 1842, the Rev. Mr. Burke, of Natchitoches, held service in Donaldsonville. On the 3d April, 1842, the Bishop visited Donaldsonville. "This was the second occasion on which the services of the Church had ever been held there," and the Bishop says he could not but remark on the familiarity manifested by a highly respectable congregation with our formularies. On the 12th May he organized the parish. The Bishop said he looked upon it as one of great importance.

In 1843 and 1844, the Rev. Mr. Stamer, of the Church of England, officiated in this parish.

This footing was unfortunately only a temporary one, and it was not until 1851 that a permanent lodgment was made.

On the 9th November, 1851, the Rev. Caleb Dowe "entered on the duties of a minister" in Donaldsonville. Two weeks later, November 23d, the Bishop arrived and organized the parish anew. On the 1st December, Mr. Dowe became rector. The Legislature granted a charter, which was recorded February 5, 1852.

On the 29th August, 1852, the Hon. Henry Johnson donated a very valuable piece of property to the corporation, two lots, sixty by one hundred feet each, on which stood a large two-story house and a school house. An expense for repairs, not exceeding $1,500, would have made the property worth from $4,000 to $6,000. Thus was provided at once a rectory and a parochial school building. The deed recited that there should be established an "Episcopal Institute," literary and religious; the government to be vested in the Bishop, the rector and two other persons, to be appointed by the Vestry from their own number, or from the congregation, the power to appoint the rector of the institution being vested in the Bishop alone.

The services were held in the court house. There were then seventeen communicants.



On the 26th May, 1852, the parish was admitted into union with the Convention, and was represented by Robert H. Bradford.

In 1852, services were commenced on the place of the Hon. John L. Manning, of South Carolina.

In 1853, Miss Annie Porter became the principal of the institute.

On the 1st October, 1854, Mr. Dowe resigned. He was succeeded, March 13, 1854, by the Rev. W. E. Phillips. Services continued to be held in the court house until 1856, when they were removed to the Methodist chapel.

In 1856, the rector notes the hearty and efficient co-operation of the proprietor and his wife, and also the manager, in the endeavor, on the Manning place, to improve the social and religious condition of their people. In this year also, arrangements were made to extend the services of the Church to the colored people on the estate of Col. J. S. Preston, of South Carolina.

In 1858, there were four missions among the servants of the parish. The rector said he had much to encourage him in all his labors, especially those of the missions.

In 1861, Mr. Phillips resigned. For nine years thereafter there were no services.

In 1870, the parish was reorganized by the Rev. Mr. Dillon-Lee, of Bayou Goula. The rectory was suitably arranged for the purposes of Divine worship; a cabinet organ was purchased and a communion set bought. There were then twelve communicants.

Mr. Dillon-Lee resigned in 1872 and was succeeded by his father, the Rev. M. M. Dillon, March 2, 1872.

In 1873, the ladies of the congregation raised $1,600 towards the erection of a church. Mr. Dillon resigned in 1873.

In 1875, the Bishop said that the excellent lay reader, Jonas W. Bailey, whose home was seven miles distant, and the roads, at times, almost impassable, has never once failed to be present, and to read the service of the Church, from the beginning to the end of the year.

In 1885, the Rev. C. W. Hilton became rector. Five hundred dollars were spent in repairs on the church. Mr. Hilton resigned in 1877, on account of failing strength.

In June, 1877, the Rev. Edward Lewis became rector. The church was painted, the chancel beautifully carpeted and completely furnished. The rectory was converted into a cottage,

at an expense of $1,000. A debt of $600 was incurred in this work.

Mr. Lewis resigned in July, 1878, and was succeeded, September 24, 1878, by the Rev. Robert S. Stuart.

In 1880, the church was supplied with new pews and a neat stained glass chancel window.

In 1883, a horse and buggy were presented to the rector.

In 1884, the Ladies' Aid Society was reported as unwearied in their efforts for good. The church and rectory were repainted and the debt paid.

In July, 1886, Mr. Stuart resigned. For a short while the Rev. E. W. Hunter held services.

On the 25th April, 1886, the Rev. W. Taylor Douglas became the eighth rector. He resigned April 30, 1887, and in July the Rev. Mr. Stuart resumed the pastorate, resigning it, however, in the following February.

The Rev. Beloo A. Brown took charge of the parish August 5, 1888.

The parish has been represented in the Councils of the Diocese by Robert H. Bradford, General Robert W. Boyd, E. M Mason, twice; Christian Kline, twice; A. S. Darrow, R. T. Hanson, four times; Jonas W. Bailey, R. N. Sims, W. P. Miles, twice, and F. N. Gray.



## ST. ALBAN'S CHURCH, JACKSON.

In 1842, the Rev. Wm. B. Lacey, D. D., became president of the College of Louisiana, at Jackson, and officiated on Sundays for the residents. Subsequently, when in 1844, he organized, in the same town, the Southern Institute for young ladies, he continued his Sunday ministrations for the people at large.

In 1854, a parish was organized under the name of St. Alban's Church, the Rev. Dr. Lacey, rector; and was admitted to union with the Convention May 13, 1854. The parish was represented at that time by James R. Chambers. There were then three communicants.

The Bishop said, in 1856, that it seemed to him that Jackson was a very attractive place for a church, and he earnestly hoped that the residents of the vicinage would adopt such measures as might be necessary for its firm and permanent establishment. "To withhold which would argue, not only lack of Christian liberality, but, under the circumstances, as Churchmen, a very short-sighted policy."

He afterwards visited the estate of Capt. Chambers. "His slaves were under the immediate instruction of one of the sons of the proprietor (J. R. Chambers), who, with conscientious faithfulness and regularity, devotes himself to their moral and religious training; and the fidelity in all the relations of life, which has clearly been seen to follow, as fruits of this system; the improved moral sense, and spiritual and Christian enlightenment, is not only its highest commendation, but its most satisfactory reward."

In 1857, the rector reported that public worship had been discontinued for the want of a suitable place for its celebration. It was resumed, however, the next year, in a neat upper-chamber, fitted up in church-like style.

In 1859, Dr. Lacey resigned, and was succeeded, June 15, 1859, by the Rev. John E. C. Smedes, of Clinton. Divine service was celebrated on alternate Sundays.

In 1861, James R. Chambers was appointed lay reader, and he conducted the services in the absence of the rector.

In 1870, the Rev. Richard Johnson, of St. Francisville, revived the work. The attendance at services averaged from sixty

to one hundred. They paid a stipend of $300. There were sixteen communicants. Mr. Johnson died January 7, 1872.

The Rev. A. G. Bakewell, of St. Francisville, took charge of the parish in 1872, resigning in 1873 to the Rev. James Philson, of Clinton.

In 1878, a misssion was established at Mt. Willing, which drew off most of the strength from St. Alban's. In that year Mr. Philson resigned. Lay services were maintained.

The parish had acquired four lots of ground. The revenue from this was used in 1884, to assist in building the church at Mt. Willing.

In 1886, it was reported that a Sunday school had been inaugurated.

In 1887, a donation of $100 was received for the purchase of an additional lot. In this year the Rev. E. W. Hunter began to hold services at Jackson.

The parish has been represented in the Councils of the Diocese by J. N. Chambers, James R. Chambers, (eight times), and J. E. T. Gourley.



## ST. ANDREW'S CHURCH, CLINTON.

In 1842, the Rev. Dr. Lacey, of Jackson, began holding services in Clinton.

In 1843, the Rev. Mr. Ramey held service seven times.

On the 16th March, 1850, the first Episcopal service was holden, in the court house.

In January, 1852, the Rev. Frederick Dean moved to Clinton and established the regular services of the Church. A hall was "well filled." A parish was soon afterwards organized under the name of St. Andrew's.

On the 25th May, 1852, the parish was admitted into union with the Convention. F. Hardesty and M. G. Mills were the delegates of the parish.

In 1854, Mr. Dean died. "He was a good man, and few have passed out of this life who had a larger share of the respect and esteem of those who knew him." He was succeeded 1st January, 1855, by the Rev. John T. Cushing. On the 1st October he resigned. There were then two communicants.

On the 15th June, 1859, the Rev. John E. C. Smedes became rector. He served until 1866, when he resigned.

On the 15th January, 1868, the Bishop baptized five adults and preached to "a large and appreciative congregation." On the next day, he was called early in the morning to meet a class for confirmation, next to administer infant baptism; at eleven o'clock he read morning prayer, administered adult baptism, preached, and confirmed fifteen persons, addressed the class and administered the Holy Eucharist. In the afternoon, presided at a Vestry meeting, and instructed a second class for confirmation. In the evening, read prayers, again administered adult baptism, preached, and confirmed ten persons. These services ended, he solemnized a marriage. At a later hour other candidates presented themselves—he could not refuse to consider their bereft condition—and the services concluded with a third adult baptism, a third confirmation, and a parting address to the congregation. "It almost breaks one's heart," said the good Bishop, "to turn away from a people so eager for instruction, and to feel yourself powerless to send them relief."

The Rev. A. G. Bakewell became rector in January, 1870. Services were held in the Presbyterian church.

In 1871, the parish received a bequest, which was used in the erection of the church. The lady who gave it was a Baptist, but built the church as a memorial of her husband, who was a Churchman.

The organ, a costly one, was the gift of a lady of Presbyterian predilections. The choir mingled the voices of Jews and Gentiles, the chief singer being an Israelite, who for many years had volunteered his services. It did not lower the signification of these facts, that in no parish in the Diocese were the doctrines of our holy faith more distinctly set forth, and the Church rule and worship more inflexibly maintained by minister and people. There were now seventy-three communicants.

Mr. Bakewell resigned in 1872, and was succeeded February 19, 1873, by the Rev. James Philson.

The church was consecrated November 23, 1873.

On the 1st April, 1879, Mr. Philson resigned. In 1882, Mr. Bakewell, of St. Francisville, took temporary charge again of the parish, but relinquished it the same year to the Rev. M. T. Turner. He resigned in 1883.

In 1885, the Rev. E. W. Hunter began to hold services and has continued in charge to this date.

On the 26th March, 1887, died Mr. Louis Nauman, a warden of the Church. He was an Israelite indeed, and a very earnest and helpful Churchman.

The Sunday school is in charge of Aleck Sadler and Fred Hochendell. Every Sunday morning prayer is read by those gentlemen, and the Sunday school children form the choir, rendering the chants and hymns beautifully.



## ST. JOHN'S CHURCH, DEVALL'S.

*Otherwise*, West Baton Rouge, Smithfield, or Grossman's Landing.

In 1843, this parish was organized, "under such circumstances," said the Bishop, "as bid fair to make it one of our most important and promising country parishes."

The church that was subsequently erected, was built on a plantation and not in a settlement. It has been called, therefore, by various designations: "St. John's, West Baton Rouge," after the secular parish; in 1846 and 1847, "Smithfield," after the name of the plantation. Subsequently, "Grossman's Landing," from the nearest steamboat landing, and finally, "Devall's," from the post office of the neighborhood.

The Rev. A. H. Lamon was the first rector. His work began in January, 1844.

The parish was admitted to union with the Convention June 15, 1844, and was represented that year by those gentlemen who thereafter bore so conspicuous a part in the Councils of the Church, John P. Lobdell and David Devall.

A neat church edifice was erected at a cost of about $1,800.

In 1848, an organ was purchased, at a cost of $500.

In 1850, the communicants numbered ninety-five, of whom seventy were colored persons.

The rector, while employed in his duties, ministering to the sick and dying, not only in his proper parish, but also in the city of Baton Rouge, during the prevalence of the yellow fever, fell sick with that disease, and on the 28th October, 1853, was called to his rest.

The Rev. Edward C. Benson took charge of the parish December 1, 1853, but his voice breaking down, he resigned March 1, 1854. Subsequently, the services were maintained by a lay reader, Mr. Joseph Jones.

In 1855, the Rev. Edward H. Kennedy took charge of the parish. He resigned the following August, and was succeeded November 1, 1855, by the Rev. J. T. Cushing.

The rectory was commenced in 1856, and was ready for occupancy November 1, 1857.

On Monday, in Easter Week, 1857, all the pews but four at the extremity of the building were "taken."

The colored people of the congregation were ministered to by services, alternately between the church and the plantation of Mr. Lobdell. The church was often more than filled.

Mr. Cushing resigned in 1859. On the 8th January, 1860, the Rev. D. E. Barr took temporary charge of the parish, relinquishing it during the year.

In 1860, there were one hundred and thirteen communicants, of whom eighty-five were colored persons.

On the 1st February, 1867, the Bishop visited the congregation. His words but describe the condition of the parish at that time. "I preached," he said, "to a small but devout congregation. This parish, once so prosperous, presents a scene of desolation almost sickening to the heart. May the Lord interpose to arrest the sufferings of this precious people, and bring them deliverance."

In 1868, the Rev. Dr. Strong, of Baton Rouge, began ministering to this congregation, and so continued to the end of his residence there, April 17, 1876.

In 1872, the church was burned.

In 1879, the Rev. John Philson revived, for a short while, the services in this parish.

In 1884, the parish received a bequest from Mrs. Laurason, of about $5000. It was in "notes," and delay was experienced in collecting them, so that it was 1887 before sufficient could be realized to justify a contract to rebuild the church. But in that year the church was erected. The plans were generously furnished by Mr. S. N. Clark, of Nashville, Tennessee, a brother of a Vestryman of the parish. The church is Gothic in style, with handsome stained glass windows. The walls are low and of brick; the roof high and arched; capacity about one hundred and fifty. The Sunday school is in charge of Mr. John Lobdell.

The first service in the new church was held January 29, 1888. The Rev. E. W. Hunter, of New Orleans, had been in charge a little over a year. Previous to the completion of the church, services were held at the residence of Mr. W. L. Clark.

On the 10th May, 1888, the Rev. Alexander A. Cairns became rector.



The parish has been represented in the Councils of the Diocese by John P. Lobdell, fourteen times; David Devall, M. D., three times; Wm. Jones Lyle, M. D., five times; Wm. Markham, twice; Thomas W. Chinn, Jesse Hart, Samuel M. D. Clark, Andrew C. Woods, W. D. Winter, Douglass West and James P. Devall, twice.

## ST. MARY'S CHURCH, BAYOU GOULA.

THE attention of Bishop Polk was early attracted to the neighborhood of Bayou Goula. In April, 1840, he made it a visit. He was assured that the planters were very anxious to organize a congregation and build a church.

In the spring of 1844, the Rev. Charles Fay established regular services. A parish was organized under the name of "St. Mary's Church," and was admitted to union with the Convention June 15, 1844.

In 1845, a lot was given for a church, and a subscription made of sufficient amount to build it. The ladies, by the product of their needles, procured a silver eucharistic service. There were twelve communicants, "eight white and four black."

The church was not built, however, that year. "The delay," said the rector, "could only be wondered at, not explained."

Associated with the parish were twelve plantations, on which regular services were held with the servants.

Mr. Fay resigned December 31, 1845.

In 1850, the congregation built an exceedingly neat Gothic church, of brick, and on the 21st July, 1850, it was consecrated by Bishop Polk, assisted by the Rev. Messrs. Goodrich, Linebaugh, Guion and Lamon.

On the 28th May, 1851, the Rev. Henry T. Lee was assigned to the charge. In 1853, he resigned.

In January, 1855, the Rev. J. G. Downing took charge of the parish.

In 1856, the comfortable and commodious rectory was purchased. This was accomplished, say the records, by a Vestryman and a lady resident in the neighborhood.

In 1857, Mr. Downing resigned, and January 1, 1858, the Rev. James Philson became rector. In making his first report, he stated that great interest was exhibited in the services, and all things connected with the Church.

In 1861, there were thirty communicants.

In 1866, the rector reported "this parish reduced to the verge of extinction, on account of the heavy losses sustained by its members" during the war. Services were much interrupted during the day of civil strife. But three communicants had, however, been lost, yet in the year following, the removals amounted to over half on the list.



In 1867, by the energy and activity of the senior warden, Mr. John H. Randolph and of Mr. Hudson, a cemetery was procured for the parish.

Mr. Philson resigned May 1, 1867, and was succeeded in 1869 by the Rev. M. R. St. J. Dillon-Lee. He resigned in 1872. His father, the Rev. M. M. Dillon succeeded him May 1, 1872. The number of communicants reached fifty-two under Mr. Dillon.

In 1873, the Rev. James I. Corbyn was resident in Bayou Goula, and rendered the rector "able and effectual service." Mr. Dillon resigned in 1873. In that year, the church and cemetery were refenced.

In 1875, the Rev. C. W. Hilton, then of Donaldsonville, took charge and continued services, twice a month, until some time in 1876.

In 1877, the rectory was sold, as the encroachments of the river endangered it, the proceeds being held as a sacred fund wherewith to rebuild in the future.

In 1879, the Rev. R. S. Stuart, of Donaldsonville, began monthly services. In 1880, the communicants had dwindled to ten.

The services were continued until 1884, when they were interrupted for some time by the breaking up of communication by high water. In 1885, Mr. Stuart resigned.

In 1886, the Rev. S. M. Wiggins took charge of the parish.

In 1887, the church was put in good repair.

The parish has been represented in the Councils of the Diocese by Messrs. Henry Johnson, Christopher Adams, John H. Randolph, five times; John R. Thompson, three times; William A. Reed, Edward Adams, Dr. John P. Stone and Henry Fails.

## CHURCH OF THE EPIPHANY, OPELOUSAS.

Bishop Polk, when at Alexandria, in March, 1839, said that it was his intention to have gone through the parish of Rapides to Opelousas and the Attakapas, in which region he had heard that there were dispersed a "greater or less" number of families of the Church. But the difficulty of obtaining a means of conveyance compelled him to forego his wishes, and it was not until four years afterwards, that the desire, as far as Opelousas was concerned, was accomplished. He spent several days there in March, 1844, baptizing eleven adults and ten children.

On Sunday, May 12, 1844, a meeting was held, at which it was resolved to organize a parish and build a church. The Bishop said that the prospects of usefulness were very inviting.

The Rev. John Burke was president of Franklin College, at Opelousas, in 1844 and 1845, and while no record exists of his work for the Church at that place, unquestionably he did exercise his ministerial functions.

In January, 1853, the Rev. A. D. McCoy visited Opelousas. He found the people "very desirous to secure some one to minister to them in holy things."

In 1854, the Rev. Otis Hackett came to Opelousas and officiated for some little time.

In April, 1855, the Bishop, accompanied by the Rev. Mr. Woart, of Franklin, visited Opelousas, baptizing three adults and eleven children, and confirming thirteen persons.

On Sunday, April 22, 1855, the parish was organized under the name of "St. Mark's Church," subsequently, however, changed to "Church of the Epiphany."

On the 3d May, 1855, the parish was admitted to union with the Convention, and was represented by Dr. Marston Campbell.

The Rev. David Kerr became the first settled rector in 1855. In that year, about $4,000 were raised and a lot was purchased. A general appeal was issued, asking assistance, but very little was received in response. There were then ten communicants.

In 1857, there was reported "a scientific choir, with a melodeon; a beautiful and valuable square in the centre of the town



purchased; the lumber for the frame of a church edifice, sixty by forty feet, after the order of the Parthenon, upon the ground."

Mr. Kerr resigned in 1857.

On the 28th March, 1861, the church was consecrated. Bishop Polk said the congregation was deserving of great credit for constancy, manifested in its persevering efforts. They had been deprived for a considerable time of the services of a rector, yet they had never relaxed their exertions.

The next services were held by Bishop Wilmer, in January, 1867. "Through the long dreary night of their desertion," said he, "a few prayer books have been left to the congregation, and it was affecting to behold around each prayer book a little group of eager worshippers, almost sighing that the books, like the visible tongues of Pentecost, could not be cleft and divided * * the religious sentiment of the community craving the sympathy and protection of the Church. A very neat and commodious edifice survives the desecration which it was doomed to endure in the war."

The Rev. Charles Seymour became rector April 21, 1867. He resigned shortly afterwards. He was succeeded, February 10, 1868, by the Rev. Charles Morison.

Much activity was exhibited during his incumbency.

Mr. Morison resigned March 1, 1870. The Rev. J. H. Weddell was assigned to the parish in November, 1870.

In 1871, the congregation was reported as very weak, not self-supporting. Mr. Weddell resigned in December, 1871.

On the 1st August, 1872, the Rev. G. R. Upton took charge of the parish. He resigned in 1873, and was succeeded, July 13, 1873, by the Rev. P. Macfarlane. Considerable prosperity was manifested during his incumbency. There were twenty-three confirmed, and the number of communicants rose to sixty. The church was improved, and a mission at Belleview was commenced November 9, 1873.

Mr. Macfarlane resigned in May, 1874. The Rev. J. L. Arthurton, a clergyman not of the diocese, had charge of the church for a while in 1878.

The Rev. William Leacock was rector from January 1, 1880, to July 1, 1880, and the Rev. C. P. K. Coombe, from December 12, 1880, to December 12, 1883, and then the Rev. C. C. Kramer, from February 1, 1885, to February 1, 1886. Since the last named

date Mr. Kramer, now of New Iberia, has given occasional services. For the last two years the congregation have been collecting funds to build a new church.

The parish has been represented in the Councils of the Diocese by Dr. Marston Campbell, F. P. Brand, John H. Overton, three times; Joseph M. Moore, twice, and J. L. Morris.



## ZION CHURCH, ST. MARTINSVILLE.

On Wednesday, April 15, 1844, Bishop Polk preached in the court house. The next morning he baptized five adults and twenty-seven children, seven of whom were colored. "Here there are families enough," he said, "to form quite a respectable congregation. I have appointed two gentlemen as lay readers."

The Rev. Lucius M. Purdy, of New York, labored there for a while, without transfer to the Diocese. His work began in November, 1844. The congregation specially requested that the services might be in English, and they were so conducted ordinarily.

On the 4th December, 1844, a parish was organized under the name of Zion Church. Efforts were made to build a church, and a considerable sum was subscribed. Irreligion and vice were reported as sadly prevalent.

Mr. Purdy resigned at an unknown date.

The parish was admitted into union with the Convention April 14, 1847.

The Rev. William H. Burton became rector November 1, 1848, in connection with his work at New Iberia. In 1850, he discontinued his ministrations, but resumed them in 1852. In 1853, there were seven communicants, of whom three were colored.

Mr. Burton resigned in December, 1853. At that time there was a subscription of $1,400, and a lot was secured for the proposed church. There were then, however, only two white communicants.

The Rev. W. K. Douglas took charge of this work in connection with that at New Iberia, in 1859. He found that there had been no provision for "Protestant worship for a long time, being probably the largest city in our country thus situated."

Mr. Douglas resigned January 1, 1861. From date until 1870, there does not appear to have been any service, not even an Episcopal one. In that year the rector at New Iberia, the Rev. L. Y. Jessup revived the dormant parish. Arrangements were made for a monthly Sunday service by Mr. Jessup, and Mr. E. R. Knight, as lay reader, to officiate on all other Sundays. A

Sunday school was commenced. Said Mr. Jessup: "Their willingness to work for Christ and His Church seems equalled only by their ability."

On the 22d March, 1871, eleven were confirmed, the parish re-organized and measures inaugurated for the erection of a church.

During the year the church was built, a neat Gothic edifice, costing about $2,000, and was entirely paid for. The interesting history of the building of this church can best be told by the beloved Bishop Wilmer, from whom we quote:

"November 22, 1872, visited Zion Church, St. Martinsville. * * * a faithful lay reader, whose services were unceasingly maintained in the absence of the minister, added much to the strength and stability of the parish, but the chief agency in the work was assumed by another faithful servant of the Church, who gave largely of his own slender means, solicited from others far and near, and wrought with his own hands in the construction of the church building. Indeed, none of this interesting congregation spared themselves in lending aid to the workmen,—the men in building, the ladies in decorating the interior of the edifice, until it stands complete in all its appointments. The consecration of the church was appointed for this day. The absence of Mr. Robertson was deeply deplored, but as the Bishop and clergy entered the vestibule, there he stood to receive them, having left his business incomplete and travelled more than a hundred miles by land and water to share in the solemnities of the occasion. I am careful to narrate this simple history, to vindicate the zeal of the laity."

In August, 1875, Mr. Jessup resigned. The Sunday school closed in November. The lay reader remained at his post, waiting for the better day.

Another long interval, and the Rev. R. S. Stuart takes charge in 1877; but he resigns in 1878.

On the 1st July, 1881, the rector at New Iberia, Rev. J. E. Brown, took charge of the parish. He resigned in January, 1886, and his successor at New Iberia, Rev. C. C. Kramer, took up this portion of his work also, February 1, 1886.

In 1888, the parish was reported as having suffered great losses in the preceding eighteen months by the deaths of the wardens, James S. Robertson and E. R. Knight. Recently, Drs. J. P. Lynch and C. R. Mayer had removed from the parish. The former had succeeded as senior warden, and the latter was a valuable secretary and treasurer of the Vestry.



## CHURCH OF THE ANNUNCIATION, NEW ORLEANS.

In the year 1844, a number of gentlemen associated themselves together for the establishment of a new parish, and procured from the Legislature, March 25, 1844, an act of incorporation.

The meeting, for organization under the charter, was held at the office of Thomas Sloo, Jr., July 31, 1844, and Benjamin Lowndes, Joseph Callender, William S. Brown, E. W. Briggs, Chauncey M. Black and John P. McMillan were elected Vestrymen. Subsequently, Thomas Sloo, Jr., was elected senior warden, Benjamin Lowndes, junior warden, and Joseph Callender, treasurer and secretary.

On the 27th November, 1844, the Vestry called the Rev. N. O. Preston to be the rector. He accepted, and measures were at once taken to build a church.

On the first Sunday in Advent, December 1, 1844, the services of the parish were inaugurated in a small room at the corner of Race and Pacanier (now Chippewa) streets. At the organization of the Sunday school, that day, the rector, Thomas Sloo, Jr., and W. S. Brown were present as officers or teachers, and James M. Brown and Charles Yancey as pupils. The first congregation numbered about thirty-five. But in a month's time the congregation doubled in numbers, and by Easter one hundred and fifty-three pupils were enrolled in the Sunday school.

On the 10th January, 1845, a Sewing Society was organized by Mrs. M. E. Brown, Mrs. Bartlett, Mrs. Walton and Miss C. Talbot.

Easter Day, March 23, 1845, the Holy Eucharist was administered for the first time. Those who communicated were James Collins, Charles Pollard, — De Wolf, — Wingate, Miss Rebecca Sloo, Mrs. C. Southmayd, Mrs. A. Goodrich, Mrs. Hughes, Mrs. M. Pollard, Mrs. Collins, Miss R. Dackney, Miss Radie and Miss Sturgis.

On the 3d April, 1845, the parish was admitted to union with the Convention.

On the 4th May, 1845, the first confirmation was held and Mr. Morgan, Miss E. Collier and Miss D. Collier were confirmed.

During the year 1845, two lots of ground, corner of Orange and Pacanier streets, fronting Annunciation square, were purchased, and a church, with a seating capacity of six hundred and fifty, erected.

On the 7th January, 1846, the Ladies' Benevolent Society of Christ Church, New Orleans, presented the parish a silver communion service, "as a token of love and good wishes."

On Sunday, March 22, 1846, the church was consecrated. Those assisting the Bishop in the services were the Rev. Dr. Hawks and the Rev. Messrs. Goodrich and Fay. Thus in fifteen months and twenty-two days the parish, with its beautiful church, was builded and completed.

On the 3d February, 1847, an Auxiliary Missionary Society was formed.

In 1848, heavy expenses were incurred in the repair of the church, Thomas Sloo, Jr., donating $817 to this object, conditioned upon the parish, at its convenience, giving $200 to the assistance of other parishes, which was afterwards fulfilled by donations to Mount Olivet, Grace and other churches.

On the 31st May, 1852, a donation of $600 was made the parish by Mr. Leonard Mathews.

The parish did much for others. In 1853, there was given to foreign and domestic missions, $61; city missions, $251 75; the South Western Bible Society, $77 50.

In 1854, there was expended $900 in painting and refurnishing the church.

On the 1st July, 1855, the Rev. N. O. Preston resigned. His resignation was regretfully accepted July 4th, and at the same meeting the Rev. C. F. Rodenstein was elected rector.

On the 8th December, 1857, by an unanimous vote of the Vestry, pew renting was abolished and all seats declared free.

About 4:30 o'clock on the morning of the 19th April, 1858, flames were discovered issuing from the church, and before assistance could be rendered by the fire department, the fire had made such progress that it could not be arrested. Fortunately, the church was insured for $9,000 on the building and $1,500 on the organ. The papers of the day declare that the destruction of the sacred edifice was the act of an incendiary.



On the 28th April, 1858, the rector resigned, his resignation to take effect December 1st. On the 14th May, 1859, the lots were sold for $3,000.

On the 29th September, 1860, the purchase by the senior warden, Thomas I. Dix, of the lots at the southwest corner of Camp and Race streets, was confirmed, for the sum of $6,500, cash.

This was the last meeting of the Vestry until after the conclusion of the Civil War. The names of the following gentlemen appear as having served as Vestrymen up to that time, to wit: Thomas Sloo, Jr., Benjamin Lowndes, William S. Brown, Joseph Callender, E. W. Briggs, Chauncey B. Black, John P. McMillan, — Trezevant, P. M. Ozanne, E. L. Nimmo, Samuel S. Green, J. H. Rodenberg, Giles M. Mallett, — Baxter, Adam Giffen, S. B. Day, Newborn Leiper, J. O. Pearson, Thomas M. Converse, Thomas I. Dix, Charles C. Peck, J. F. Girault, George S. Kausler, J. K. Dennett, D. L. Mitchell, J. A. White, — Hunter, E. B. Smedes, J. A. Mitchell, W. S. Donnell, W. H. Pierson and Michael Moore.

After an unavoidable interval of five years, caused by the tumult and disasters of the war, a meeting was held, October 18, 1865, at the office of Thomas I. Dix, Tchoupitoulas street. There were present Thomas I. Dix, James A. White, W. H. Pierson and George S. Kausler. Thus the work was again taken up by these faithful Vestrymen. W. S. Brown was elected junior warden in place of Michael Moore, deceased.

On the 20th October, another meeting was held; present as before, and with the addition of W. S. Brown and Adam Giffen. This meeting placed the parish in charge of Rev. John Percival, then a deacon and principal of the Boys' High School. He accepted the charge without stipend.

On the 29th October, 1865, the first service of the revived work was held in a school house of the Methodist Church, corner of Felicity and Chestnut streets. Very shortly afterwards a room, 125 Prytania street, between Euterpe and Polymnia streets, was procured and fitted for Divine worship. It was occupied at Advent.

On the 7th April, 1866, the new Vestry were elected: W. S. Brown, senior warden; A. G. Semmes, junior warden; Adam Giffen, treasurer; J. A. Pickert, Ulric Bettison, secretary; James A. Gresham and Alfred H. Pierson.

During the administration of this Vestry the building now used as a chapel was purchased from the Felicity Street Methodist Church, for $1,400, and at considerable expense was moved to the church lots. A chancel, vestry room and porch were added, and the church was opened, by the Bishop, November 10, 1866.

In 1867, through the instrumentality of Mr. Richard Rhodes, a handsome stone font and an oak lectern were given the church by Mr. Robert Bleakly, and a valuable communion service by Mr. Isaac Parker, of New York. The election of Vestrymen resulted this year in the choice of W. S. Brown, as senior warden; Richard Rhodes, junior warden; E. F. Briggs, J. C. Stickney, F. V. Hopkins, A. H. Pierson and Thomas Kelly.

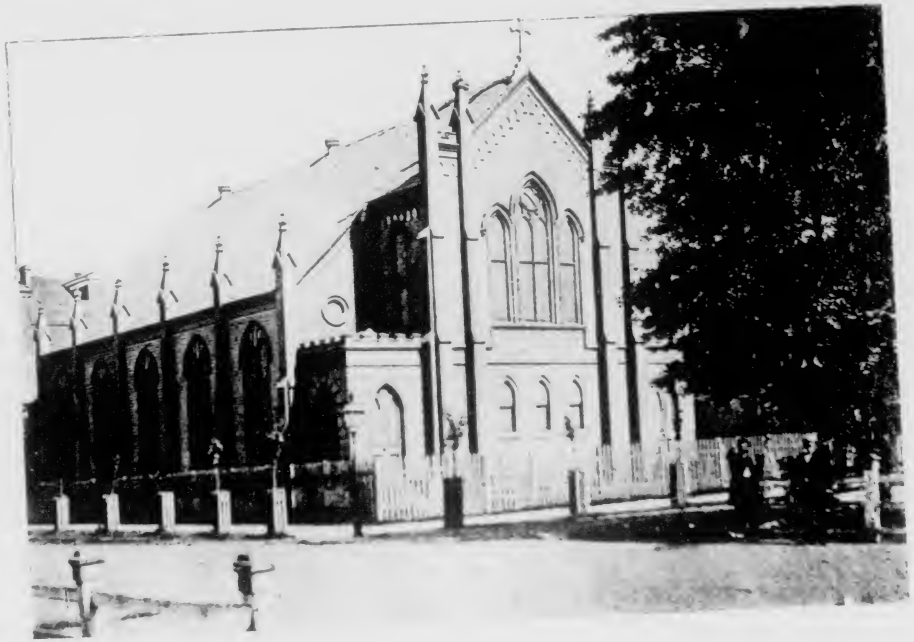
The year 1868 witnessed the extinguishment of the debt; the replacement of the benches by neat black walnut pews; the purchase of chancel chairs; a library for the Sunday school; furniture for the vestry room; the repainting of the church—the ladies furnished a reading desk, carpet and gas fixtures.

In 1869, the Bishop said: "In none of the churches have I more cause to rejoice in the efficiency of the minister, who has struggled long and successfully. * * * It is a signal success."

On the 1st July, a stated stipend of $100 a month was voted the rector-elect.

On the revival of the parish many of the surviving members of the old parish returned to their places in the congregation, and under the care of the Rev. Mr. Percival, there was a steady growth of new members. Various auxiliary societies were formed, among which may be prominently mentioned the Ladies' Parish Aid Society, presided over, successively, by Mrs. Brown, Mrs. Heath, Mrs. Luzenberg, Mrs. Netherton and Mrs. Dennett; the Gentlemen's Benevolent Association, and the Young Ladies' Parish Debt Association. Of the latter Miss Carter was the efficient head. These societies were organized into various committees, and rendered invaluable services in raising money for the support of the parish, and for church building, visiting the sick, helping the poor and teaching in the Sunday school.

A parochial day and night school, in connection with a mission school, was opened on the levee, and afterwards moved to St. Mary and Laurel streets. Mr. R. Rhodes procured donations of books, slates, stationery, chairs and tables, sufficient to equip the school. The night and Sunday mission schools were supplied



with volunteer teachers. Mr. George R. Upton, then a candidate for Holy Orders, was for some time employed as teacher of the day school at a stated salary, and was succeeded by Miss Helm. An acknowledgment is due to Trinity Benevolent Association for pecuniary aid in supporting these schools.

The night school having been discontinued, the parochial day school and Sunday Mission school were removed, in the spring of 1871, to a building erected for the purpose, on the church lots, at a cost of about $600. Mrs. Pinching, an old and valued member of the parish, was employed as teacher of the parochial school. Mrs. Heath also rendered valuable services in teaching.

Active measures were inaugurated in 1873 for the building of a new church, and April 7th, a Building Committee was appointed: W. S. Brown, Thomas F. Walker, James Edward Reade, W. L. Cushing and G. P. Harrison. On the 4th June, the committee reported a contract made with P. R. Middleniss, builder, for the erection of the new church, for the sum of $13,450.

On the 3d December, 1873, the first service was held in the new church.

The new church is a neat, chaste building, showing nave, clere story and aisles in the interior. "The patient and untiring efforts," said the Bishop, "to erect this church have been crowned with signal success. The church deserves to be ranked among the ecclesiastical edifices that do honor to the city."

The cost of the building, which has a seating capacity of six hundred and fifty, was, including the east window, $16,100 85.

The completion of the church left the parish burdened with a debt of $9,502 30, bearing eight per cent. interest.

On the 28th November, 1873, the stipend of the rector was increased to $150 a month, and subsequently, January 1st, 1878, to $175.

In the epidemic of 1878, when the rector and his family were prostrated, the Rev. Dr. Hedges took charge of the parish and rendered very efficient service.

In February, 1881, a handsome organ, built by Jardine, of New York, was placed in the west end of the church, a beautiful gallery having been erected to receive it. This involved an outlay of nearly $3,000.

From the revival of the parish, in 1865, to this date, a well organized Sunday school has been faithfully maintained under the

supervision of the rector, Mr. Rhodes being his faithful assistant for the past twenty years, except for some two or three years, in which other gentlemen filled the position. In 1873, the mission school was merged in the parish Sunday school.

From November, 1865, to the date of occupancy of the new church, December 3, 1873, the music of the church was rendered by a volunteer choir, Miss Brown, an accomplished musician, serving gratuitously as organist. Since 1873, it has been found expedient to employ a paid organist.

To provide from purely voluntary and benevolent sources for the building debt of $9,502 30 and interest, to meet current expenses, amounting to about $3,000 per annum, and to raise means to pay for the organ was, under all the circumstances of the times, a large undertaking. It has in all these years required the unremitting toil and unwavering devotion of the rector, the Vestry and the people.

The history of the work could furnish many examples of self denial and loving devotion for Christ's sake, but amongst many faithful workers, it would seem invidious to mention a few. It is proper, however, to state, that through the instrumentality of the rector, many liberal donations have been received from persons beyond the parish, amongst which may be specified, those of Mrs. Newcomb, of New York, amounting, in the aggregate, to $825. The church contains many tokens of love and devotion. The handsome oak pulpit was presented by Mr. James E. Reade, a former Vestryman and member of the Building Committee. The beautiful carpet that covers the floor of the church and chancel, costing over $600, was the gift of the Young Men's Guild. The Young Ladies' Guild rendered very efficient aid in the final payment of the church debt.

On the 11th June, 1887, the church was consecrated. An interesting incident of this service was the reading of the lessons by the Rev. Dr. Goodrich, the clergyman who had performed the same office at the consecration of the first church, forty-one years previous.

The names of the following gentlemen appear as having served as Vestrymen since the reorganization of the parish, in 1865, to-wit: Thomas I. Dix, W. S. Brown, George S. Kansler, James A. White, W. H. Pierson, Adam Giffin, A. G. Semmes, J. A. Pickert, Ulric Bettison, James A. Gresham, Alfred H. Pierson, Edwin F. Briggs, J. C. Stickney, Thomas Kelly, Richard Rhodes, C. N. Pastenr, L. E. Collins, George P. Harrison, W. T. Fairchild, Thomas F. Walker, W. L. Cushing, James E. Reade, George Wigg, Joseph P. Hornor, R. R. Decan, John A. Watkins, Reuben G. Bush, James B. Anderson, L. C. Arny, W. F. Walshe, T. R. Roach, Gov. F. T. Nicholls and H. D. Forsythe.

## ST. LUKE'S CHURCH, VERMILLIONVILLE, ST. MICHAEL'S, LAFAYETTE.

In Easter week, that is to say, in the latter part of March, 1845, the Rev. Lucius M. Purdy, then resident in St. Martinsville, organized a parish at Vermillionville, as Lafayette was then called, under the name of St. Luke's Church.

On the 14th April, 1845, the parish was admitted into union with the Convention.

Then there was an interval, a very long one, of twenty-four years, when Bishop Wilmer arrived March 22, 1871. He held two services and confirmed six persons.

On the 23d November, 1872, the Bishop again had a service in the court house. On this visit, the good Bishop was tempted, as he said, to indulge in a little street preaching. Having been accosted by one of the citizens, who wished to know the motives which prompted an annual visit to a place where there was already one church, large enough for the population, he explained to the listening crowd, which grew in numbers as he proceeded, the ancient and Catholic principles of this Church. The effect was soon visible. The satisfaction of the audience, including his venerable monitor, was loudly expressed—he learned that there was a Catholic church, which did not exact confession to a priest and did not interdict their favorite institution of Masonry. After striking this responsive chord, other explanations followed, of more vital interest, and his street message was welcomed with the prediction, that the old church would soon empty the modern church of a people, longing to be free, without ceasing to be Catholics.

The Council of 1874 dropped this parish from its register, as non-existent as such.

Another interval elapsed, eleven years, and the Rev. E. W. Hunter, in 1885, re-established the services, the first in forty years of a stated character. The devoted Churchmen of this place declared their willingness to renew the work, and under the name of "St. Michael's Church," the seed of a parish is sown once again. The services are held in a Presbyterian house of worship. There are now seven confirmed persons in the mission.



## GRACE CHURCH, NEW ORLEANS.

On the 18th January, 1846, the Rev. Charles Fay began to hold services at the corner of Carondelet and Perdido streets, New Orleans. There were eighteen families and twenty-four communicants connected with the mission. Soon afterwards, Mr. Fay resigned.

The Rev. William R. Nicholson took charge of the mission February 14, 1847. In that year a parish was formed under the name of Grace Church.

In 1848, there were ninety communicants and one hundred and twenty pupils in the Sunday school.

The parish was admitted into union with the Convention May 3, 1848, being represented by A. P. Cleveland and John A. Mitchell.

Mr. Nicholson resigned in 1849, and was succeeded, after the lapse of about a year, in 1850, by the Rev. William C. Crane.

In 1851, it was stated that $15,000 had been subscribed towards the erection of a church. Mr. Crane resigned in July, 1851.

In 1853, the Rev. D. G. Estes had charge of the congregation

These were the last services held for the parish. Dissension had arisen relative to the proposed site for the building of the church, and it seemed impossible to find a rector. The scheme was abandoned and the money paid on subscriptions was returned.

The name of the parish was carried on the roll, however, until 1872, when it was dropped.

The parish had been represented in the Conventions of the Diocese by A. P. Cleveland, John A. Mitchell, Thomas I. Dix, Samuel H. Turner and L. S. Smith.

# THE CHURCH IN PLAQUEMINES PARISH.

## EMMANUEL CHURCH; CHURCH OF THE GOOD SHEPHERD, UNION SETTLEMENT.

IN 1830, Bishop Brownell, when in New Orleans, was informed by Mr. Bradish that a clergyman was needed in Plaquemines parish. Mr. and Mrs. Osgood, and others, uniting in the application. Mr. Bradish said that he would give sixty acres of excellent land for a glebe, and that he and his neighbors would unite in building on it a good brick church and brick parsonage. The Rev. James A. Fox was assigned to them. The fair prospect, however, was dissipated, how and for what cause cannot be determined. Certain it is, that Mr. Fox did not become resident there until some fourteen years subsequently.

About the year 1844 or 1845, Mr. Fox procured for himself a small place at Pointe-a-la-Hache, residing there some two years. The Wilkinson family built a small chapel at Pointe Celeste, where service was held regularly. The table used for the altar, the chalice and the paten for the celebration of the divine mysteries, are now at Bovina, Mississippi, in the possession of the widow of Mr. Fox. He retired from the work on the death of his wife, the first Mrs. Fox, in the spring of 1846.

In 1847, the Rev. R. H. Ranney opened a mission at the Balize and Pilot Town. He established a school, and in 1848, was reported laboring acceptably.

On the 16th December, 1849, the Bishop made his first visit to the parish.

The Rev. A. B. Russell took charge of the work January 5, 1850. Services were held for the colored people on the plantations of Messrs. White and Trufant, of Mr. Bradish and on the Myrtle Grove place. Eight subscriptions of one hundred dollars each were made to build a church, and James A. White, Stephen McCutcheon, R. A. Wilkinson and G. W. Johnson were appointed a Building Committee. The corner stone was laid by the rector June 12, 1850. The church was completed at a cost of $2,000, and the first service was held in it Christmas Day, 1850.



A parish was organized May 4, 1850. The incorporators were Maunsel White, J. B. Wilkinson, Howard Osgood, George W. Johnson, Isaac Osgood, J. B. Wilkinson, Jr., R. A. Wilkinson, Stephen McCutcheon, John L. White and Seth Trufant.

Application was made at the next Convention for admission to the Diocesan union, but owing to failure to comply with some of the provisions of the civil law relative to corporations, it was reluctantly denied. Mr. George Trufant was present to represent the parish, and was admitted to an honorary seat. This parish was called "Emmanuel."

Mr. Ranney was still at Balize, and reported nine communicants there. He resigned, however, in that year.

On the 23d April, 1851, the Bishop consecrated Emmanuel Church. He was assisted by the Rev. Messrs. Goodrich, Preston, Crane and Russell. The building was of wood, of ample dimensions, and tastefully constructed in the Gothic style.

The parish was admitted to union with the Convention June 12, 1851, and was represented by John L. White.

In 1852, an opening was presented for a second congregation, lower down the river, and on the opposite bank. Regular services were established. The colored children were regularly catechized by "white people and others," to whom the duty was assigned.

In 1853, the servants on six plantations were ministered unto. Services were discontinued at the mission. In that year, with a feeling of devout thankfulness for the uninterrupted health of the parish, the ladies organized a benevolent society, "to be of perpetual existence," and the first year contributed $300 to the support of orphans left destitute in New Orleans.

On the 5th November, 1854, the Rev. R. H. Bourne relieved Mr. Russell of a part of his cares by taking charge of the work at Magnolia plantation, at which place a plain but suitable church edifice was built in 1855, and opened for service May 20, 1855.

On the 1st July, 1855, Mr. Russell resumed the charge of the chapel at the Magnolia place, Mr. Bourne taking work on the east bank, from Pointe-a-la-Hache to Grand Prairie. For the latter work a school house was put up, which was also used as a place of worship, services being held there and at the house of a neighboring planter, alternately. A plain, but very strong, sub-

stantial church building was commenced. At what precise places these constructions were cannot now be ascertained.

In 1856, a rectory was built for Emmanuel Church, at a cost of $1,700. Services continued at the church, and on the plantations for the colored people. On the Johnson place the children were instructed by a colored communicant who could read.

On the 10th August, 1856, Mr. Bourne's cure was seriously affected by a disastrous hurricane and overflow. There was expended on the new church $270.

In 1858, the school of the Rev. Mr. Russell was, on account of removals, closed. The servants on the Magnolia place were withdrawn from the ministrations of the Church, and services were commenced at the Haarlem place, on the east bank.

Mr. Russell resigned January 1, 1859. In March, Mr. Bourne assumed charge of all the Church work in the parish.

Mr. Bourne resigned in 1860.

When the Bishop visited the parish in 1868, he found the church in ruins.

On the 22d August, 1869, the Rev. Edward Fontaine became rector. He resigned April 2, 1871.

In 1874, no effort having been made to rehabilitate the parish, it was, with others, dropped from the roll of parishes. When the parish was subsequently re-established, it is presumed the Council would have replaced the name on its roster, but the parish, for some unexplained reason, has never sought its place in the ranks.

On the 19th February, 1876, the Bishop visited the parish again. He found it resuscitated. A neat building, "with all the appliances for divine worship," organ and church furniture, had become the property of the congregation. "A beautiful testimony," said the Bishop, "to the wisdom, activity and devotion of a few ladies of the parish * * * Faith and patience had accomplished the work."

Christmas-tide of 1875, the Rev. George R. Upton spent in the parish, and the Rev. T. R. B. Trader made a visit of several weeks in April, 1876.

On the 15th October, 1876, the Rev. B. T. H. Maycock became rector. He resigned, however, after a brief term. The Rev. A. J. Yeater had charge of the parish in Christmas-tide of 1877. The Rev. Otis Hackett became rector May 5, 1878. He faithfully fulfilled his every duty until, amidst the dying and the



dead of a most malignant plague, he breathed the fatal breath and died October 25, 1878, very deeply lamented.

On the 16th February, 1879, the Rev. E. J. Hall became rector. He resigned February 11, 1880. The Rev. Dr. Fontaine made the parish a visit in April, 1882. On 19th November, 1883, the Rev. L. Y. Jessup became rector. He resigned April 6th, 1885, and was succeeded, November 24, 1885, by the Rev. S. M. Wiggins, of New Orleans, who continues the faithful missionary.

In November, 1885, a mission at Union Settlement was established, under the name of the Church of the Good Shepherd, and in 1886, a church was built.

The parish has been represented in the Convention of the Diocese by John L. White, seven times; C. B. Penrose, five times; R. A. Wilkinson, Bradish Johnson, five times; J. B. Wilkinson, Dr. David R. Fox and Theodore S. Wilkinson.

## CHRIST CHURCH, COVINGTON.

In 1846, the Rev. Wiley Peck organized a parish in Covington. Work on the church was at once commenced. There were but few who were interested, and they were in "moderate circumstances." But with willing hearts they found the means to build God's House, with "little or no assistance" beyond the local contributions. In less than a twelvemonth a neat church was completed and presented for consecration April, 11, 1847.

The parish was admitted into union with the Convention April 14, 1847.

In that year, also, the rectory was built. While devoting himself to the sick, poor and dying of the parish, Mr. Peck fell a victim of the deadly malady—yellow fever—then epidemic. He was of a warm and affectionate disposition, and his devotion to duty enshrined his memory in the hearts of his people.

The Rev. W. J. Lynd became rector January 15, 1848. He resigned in 1849. In 1850, the Rev. Ambrose Smith had temporary charge of the parish.

In 1853, the Rev. J. Lloyd Johnston became rector. He resigned in 1854. In December, 1854, the Rev. Robert F. Clute became rector.

In 1855, the church was repainted. Mr. Clute resigned March 20, 1857. On the 1st August, 1859, the Rev. George Rottenstein took charge of the parish, although he did not become the rector until the 15th November. He resigned in 1860.

On the 1st November, 1865, the Rev. Mr. Clute resumed the rectorate.

In 1867, the chancel and rectory were repaired. In 1869, there were seventy-six communicants.

Mr. Clute resigned June 1, 1869. The Rev. Herman C. Duncan, of New Orleans, took charge of the parish March 4, 1873. The church building was found very much out of repair, the walls decaying, roof broken, and ceiling fallen. The parish had suffered also from a wasting drain of emigration. There were but fourteen communicants at Covington and eleven others at Madisonville, Mandeville and Simaloosa.



The church was re-roofed. Mr. Duncan resigned August 17, 1873.

In 1886, the Rev. E. W. Hunter, of New Orleans, took charge of the parish, relinquishing it in 1888, to the Rev. H. A. Grantham.

The parish has been represented in the Councils of the Diocese by George T. Gilbert, J. St. A. Bossiere, Thomas Gilbert, twice; Henry V. Ogden, four times; E. Walford Briggs, Jesse Norton and Jesse H. Jones.

MADISONVILLE.—The Bishop preached here March 20, 1848. In 1849, Mr. Lynd reported several services held. In 1855, a lay reader was appointed. The mission was called "St. Luke's." There were ten communicants.

Subsequent to the Civil War, sickness and poverty prevented the rector from holding services. In 1873, there were three communicants.

In July, 1888, the Bishop made a visitation and confirmed several persons.

SIMALOOSA.—This mission station, under the name of "Grace," was established in 1855, with Mr. Thomas Fitzgerald as lay reader. It was visited by the Rev. Mr. Duncan, April 1, 1873. There were then five communicants.

MANDEVILLE.—The rector at Covington reported, in 1866, the organization of a new parish, under the name of "All Souls," at Mandeville, and that $300 was needed to complete the church. The congregations were reported as large and interested. The fate of this building is unknown. Mandeville was visited in June and July, 1873, by the Rev. Mr. Duncan. There were then three communicants.

LEWISBURG. There was a Sunday school at Lewisburg, in 1867, of eighteen pupils.

## GRACE CHURCH, LAKE PROVIDENCE.

IN 1846, the Rev. Alexander McLeod went to Lake Providence, and established the services of the Church. Twice during the year Bishop Otey, at the request of the Diocesan, visited the mission, confirming two persons. Mr. McLeod resigned in 1847.

In 1857, the Rev. C. George Currie took up the work, after it had lain fallow for ten years. Under him it took the name of Grace Church. Mr. Currie resigned in 1859. During the summer of that year, the Rev. George N. Munroe officiated for the mission.

There was then another long drouth, and not until April 11, 1869, was there a clergyman in Lake Providence. At that date, the Bishop officiated in the Masonic Hall, when he "organized the parish," and appointed the Rev. Richard Johnson to the cure. He resigned in 1870.

The Bishop was again in Lake Providence October 31, 1870, when he found a new church in process of erection. On New River, he visited a district of country never traversed before by a clergyman of the Church, and occupied by several families attached to her communion.

In 1873, January 22d, the Bishop found a skeleton of a church, "a striking testimony to the spirit of the people; their zeal to make it a finished and beautiful church; their inability to struggle with the difficulties in the way of completion."

On the 27th July, 1873, the Rev. William D. Christian became rector, and his report, made in 1874, was the first ever made to the Bishop for this parish. None of the acts of his predecessors had gone into the account of the work of the Diocese.

The parish was admitted into union with the Council April 17, 1874.

About this time missions were established at Bunch's Bend and Transylvania.

The Rev. Mr. Christian resigned April 1, 1876. In 1876, the Rev. F. A. Juny, S. T. D., became rector. During his incumbency he taught a private school. He resigned in 1878.



On the 1st January, 1881, the Rev. James Philson became rector. He resigned March 31, 1884.

The Rev. W. T. Douglas took charge of the parish April 9, 1884, and resigned April 18, 1886. He was succeeded by the Rev. Oliver Wilson in 1886. He resigned April 10, 1887.

In 1888, a rectory was built.

In July, 1888, the Rev. F. J. Vincent became the rector.

The parish has been represented in the Councils of the Diocese by Dr. John Seay, J. P. Williams, Dr. Robert W. Seay and W. H. Benjamin.

## ST. PETER'S CHURCH, NEW ORLEANS.

The City Missionary Society having advised the formation of an auxiliary, for the purpose of carrying on Church work among the seamen of the port of New Orleans, such society was accordingly organized, and, on the 1st November, 1846, the Young Men's Seamen's Missionary Society leased a house on Esplanade street, and fitted up the lower story as a place of worship. It was opened for service November 15th. A small organ was purchased; the Bishop presented a "Bethel flag;" and Captain Charles C. Berry, a splendid "communion service;" the Rev. Mr. Dillon, of Brooklyn, New York, an altar; Mr. Greenleaf, a library of a hundred volumes, and Captain Berry a smaller one for the Sunday school. A license was procured for Mr. C. W. Whithall to act as lay reader. Upon Mr. Whithall's ordination he became chaplain of "St. Peter's Chapel," as it was called. Services were held three times a day on each Lord's day.

It having repeatedly happened that the chapel, with a seating capacity of two hundred and fifty, could not contain those seeking admission, the ground on which the house stood was purchased, with the lot adjoining. The intention was to erect the chapel on the vacant ground, and convert the house into a sailor's boarding house, with reading room and library.

In November, 1847, the Young Men's Society incorporated themselves under the name of "St. Peter's Church," and applied for admission to the Convention of 1848. The application was denied, for the reason that it was felt that the Vestry were not sufficiently bound to the perpetuation of the free church system for the chapel, and its maintenance as a Bethel for seamen.

In October, 1848, the reading room was opened. On the 6th April, 1849, the foundation of the new church was laid. It was occupied July 1, 1849, and was consecrated December 9, 1849. It could contain four hundred persons. The cost of the property, lots, house and chapel, was $16,000.

On the 1st December, 1854, Mr. Whithall resigned, and, December 17th following, the Rev. David Kerr became the missionary. He resigned in the spring of 1855, and in June of that year, the Rev. N. C. Pridham succeeded him.



In 1856, the Sunday school was reported as efficiently superintended by John Francis Girault, afterwards rector of the parish.

Mr. Pridham resigned about April, 1857. Mr. Girault was made a deacon May 10, 1857, and took charge of the congregation. Subsequently, he became the assistant minister. On the 1st December, 1857, the Rev. A. D. McCoy became rector.

Shortly after this, a parish organization was again made. The Missionary Society consented to the use of the chapel as a parish church, with the proviso for the reservation of seventy sittings for the use of seamen.

On the 6th May, 1858, the parish was admitted into union with the Convention, being represented by A. Guion and C. F. Osborne.

The assistant minister was absent with the army in the field during the Civil War, 1861 to 1865, and the rector was ejected by military power June 4, 1863. The church was then placed under a military Board of Trustees, "created by the commanding general." The Rev. Anthony Vallas accepted an invitation from this board to take charge of the parish, "in order to keep that outpost of the Church, as far as possible, under regular ministrations."

In September, 1864, Mr. Vallas re-formed the Vestry. The assistant minister, Rev. John F. Girault, resumed his duties July 5, 1865. Mr. Vallas relinquished his charge to the rector, Rev. A. D. McCoy, November 1, 1865. Mr. McCoy resigned in the summer of 1866, and was succeeded, December 1st of that year, by the Rev. W. F. Adams, now Bishop of Easton. He resigned July 1, 1867. The Rev. John F. Girault at once took charge of the parish, and on his advancement to the priesthood, December 1, 1867, became the rector.

In May, 1868, the Ladies' Benevolent Society was organized.

On the 24th October, 1869, the last service was held in St. Peter's Church, and about that time the corporation was dissolved.

During the existence of the mission and parish, very many Bibles and prayer books and thousands of tracts were distributed to the sailors of the world, and thus seed was very widely distributed. The fruitage God only knows—but a fraction could find record in the parish register. The efforts of the clergy were directed primarily to the benefit of the seamen, but the resi-

dent population were, as a matter of course, welcomed, and thus soon a congregation of a somewhat permanent type was established.

When it was closed there were found recorded in the parish register 1,723 baptisms, three hundred and fifty-four had been confirmed, and there had been 1,200 marriages and 1,541 burials. This showed an average of baptisms of nearly two for every week.

Many saintly characters were moulded there. Of but one of these, as a type of others, record has been made. Mrs. Catherine Carlisle Read. She was, indeed, a Mother in Israel. Possessed of every quality to endear her to her friends, though bound by the weight of fourscore and fifteen years, she was ever foremost in every work of charity and benevolence. Faithful, kind, patient, consecrated to God, her living sacrifice of herself was perfect, complete, wanting nothing. And being dead, she yet speaketh, and her example stands a model to be studied and imitated.

When the church and rectory were sold, the proceeds were invested in two lots of ground on Esplanade street, between Marais and Villeré streets, and presented to the new St. Anna's parish.

The parish was represented in the Conventions of the Diocese by A. Guion, three times; Charles F. Osborne, twice; Howard Milspaugh, twice; R. W. Foster, James Butler and Wm. F. A. Parker.



## TRINITY CHURCH, NEW ORLEANS.

In March, 1847, the Rev. R. H. Ranney, a city missionary, began to hold services in a small room, corner of Washington and Laurel streets, in the city of Lafayette. That city was occupied at the time by the Presbyterians and Romanists alone. The ground between Magazine street and the river was very sparsely occupied; that nearest the river, chiefly by German Romanists. None of the present five brick churches of the Roman obedience had then been commenced. The Presbyterians had a church near the river and another at the corner of Prytania and Josephine streets.

The congregation that Mr. Ranney gathered—there were six communicants—was so small that he said he could not ask a contribution from them.

A Sunday school was established March 28, 1847, with eighteen pupils.

Mr. Ranney resigned soon after the work was commenced, and it was taken up by Mr. Charles P. Clarke, who was licensed as a lay reader June 25, 1847. Mr. Clarke had previously been a Methodist minister, and had preached to a small body of French Protestants in a private residence on Chartres street, near Esplanade avenue.

He began active work in the mission, by soliciting subscriptions for the purchase of ground for a church edifice. On the 1st July, he purchased three lots of ground, at the corner of Second and Live Oak streets, making the first payment of $400.

The parish was incorporated July 10, 1847, under the name of the "Church of the Holy Trinity, Lafayette." The first Vestry was: William M. Goodrich, senior warden; Ferdinand Rodewald, junior warden; Charles P. Clarke, Augustus S. Phelps, Washington W. Vaught, John F. Thorpe and Daniel S. Dewees, Vestrymen. Uniting with these gentlemen as incorporators were: James W. McNamar, James G. Fanning, Thomas Cook, Ezra Heistand, James P. Kay, M. Greiner and Andrew J. Williams. A portion of the incorporators, notably the wardens, were prominently connected with other parishes in New Orleans. Mr. Daniel S.

Dewees, now aged eighty-one years, is the sole survivor of the corporators.

On the 5th November, a contract was signed for the building of a chapel. It was a neat and substantial building, twenty-five by fifty-five feet, with a vestry room in the rear, twelve feet square, and a gallery for the choir. The grounds were also improved, fenced and ornamented with shade trees and shrubbery.

Mr. Clarke was made a deacon January 2d, and priest, April 23, 1848, when he became rector of the parish. At the last named date, it being Easter Day, the Holy Eucharist was celebrated, for the first time in Lafayette, according to the American rite.

The report for the parish, in 1848, stated that $3,200 had been raised, and for which the congregation was largely indebted to friends in New Orleans. This amount covered the cost of the building, and all but $600 of that of the cost of the grounds. There were then eleven communicants, sixty pupils in the Sunday school, and about thirty families connected with the parish.

The parish was admitted into union with the Convention May 3, 1848.

In 1850, the parish was reported as having suffered greatly by removals, not less than twenty families having been lost in that way in two years. The parish was too feeble to support the rector, and he resigned May 6, 1850. In his letter of notification of the resignation of the rector, the secretary, Daniel Vaught, mentioned that but sixteen pews of the thirty were rented, but added that there were "enough Episcopal families living near the church to fill it were it twice as large, if they could be induced to attend."

An unsuccessful attempt was made to rent the building for the term of thirty-three months for school purposes, in order to raise money to cancel the debt.

The Rev. Alexander F. Dobb visited the parish November 28, 1850, and was invited to take charge of it. After becoming acquainted with the people and with the difficulties of the situation, he accepted the rectorship January 6, 1851. The real life of the parish then began. The rector was wonderfully magnetic. Of abounding faith, he took no thought how his wants were to be supplied, but literally looked to God for his daily bread. More than once he arose in the morning, with neither money nor bread to supply the wants of his family. On one such occasion a dray load of provisions arrived at his gate, and he told the drayman



not to leave it, at it certainly was not his. The drayman asked his name, and then remarked, that he had made no mistake, and that his orders were to leave his load there and answer no questions.

Gentle as a woman, but courageous as a lion; indomitable in energy; highly gifted intellectually; an orator by nature, he taxed every talent to the uttermost in the Master's service.

His labors were soon rewarded with fruit. He especially attracted and attached men to him—men who had never darkened the door of churches, walked long distances to hear him, and when there was no room in the little chapel, stood attentively around the windows and doors. Profound jurists said of him, that he was unanswerable as a logician, and that he set forth the truths of Christianity in such a manner that no one could hear and not believe.

Encouraged by his earnestness, the congregation undertook the construction of the present church edifice.

In 1851, ground was purchased at the corner of Jackson and Plaquemines, now Coliseum, streets, and a brick church was commenced. The church, as then constructed, was one hundred and ten by sixty-three feet in the nave, together with chancel. The ground cost $5,500, and the church completed, $35,000. There were one hundred and twenty-two pews. The architect and builder was George Purvis. At completion, there was a mortgage debt of $17,000, and a floating debt of nearly $2,000 additional.

In 1852, Lafayette was incorporated with New Orleans, and April 27, 1853, the name of the church corporation was changed to "Trinity Church, New Orleans."

As soon as the new church was roofed in, the congregation commenced to worship in the basement, and here the first service was held April 3, 1853.

The faithful pastor did not live to see the completion of the church. During the few months that he was permitted to minister in the basement, the congregation increased so rapidly that the room was filled to its utmost capacity. In the summer of 1853, New Orleans was visited by the most desolating epidemic of yellow fever that has ever visited the United States. The heroic Dobb remained at his post, ministering to the sick and dying. He soon breathed the fatal miasma, and August 18th, he died in the beginning of his prime. His patient, Christian wife was soon reunited

to him. Loving hands placed them side by side in the yard, near the church they loved so well, and there they rest. Of those who tread the aisles of Trinity to-day, there are but few who listened once to the words that fell from his lips, and who remember the love which his great heart bore for her. A beautiful mural tablet testifies to the love that his people gave him.

The chapel on Second street was sold in December, 1853, to George Purvis, for $3,600, and was subsequently converted into dwelling tenements.

The Rev. Edward O. Flagg had temporary charge of the parish from December 1, 1853, to June 1, 1854, and the Rev. Henry N. Pierce, D. D., now Bishop of Arkansas, from June 1, 1854, to December 1, 1854.

The Rt. Rev. Leonidas Polk, S. T. D., assumed charge of the parish January 1, 1855, and remained its rector until March, 1860. Owing to the lamented death of the Rev. Mr. Dobb, and the ravages of the yellow fever, the parish was, at that time, much depressed, numerically and financially. Under Bishop Polk's able and devoted direction, the waste places were repaired, and the congregation became once more strong and flourishing.

When, in the early part of his rectorate, the Vestry found themselves embarrassed, the Bishop generously relinquished about one-half of the stipend which was his due. Indeed, it is believed that, during the five years of his administration of the parish, he expended all that he received, for the benefit of the parish, in paying his assistants, and in other ways. But his service to Trinity cannot be measured by what he gave, but rather by what he was and by what he did.

The Rev. Chauncey Colton, D. D., was the assistant minister in 1855 and 1856.

The Rev. John Fulton became the assistant May 27, 1857.

In 1858, the condition of the parish was reported as one of growing prosperity.

The Rev. Mr. Fulton resigned in 1858, and was succeeded the same year by the Rev. W. Duckett, D. D., and he resigned, as the assistant, in November, 1859.

Bishop Polk resigned as rector in March, 1860. He was succeeded, at once, by the Rev. Fletcher J. Hawley, D. D., who served as rector until August 30, 1862.



In 1861, there were one hundred and sixty communicants. Subsequent to the resignation of Dr. Hawley, the Rev. L. Y. Jessup had charge of the parish from September, 1862, to April, 1864; the Rev. Anthony Vallas, from April to September, 1864, and the Rev. John Percival, from September, 1864, to July 1, 1865.

On the 1st July, 1865, the Rev. John W. Beckwith became rector. He found the condition of the parish lamentable—the Civil War had not only damaged the building, but had scattered and impoverished the flock. Besides all this, there was a debt of $17,000. The parish rallied rapidly, however, and all worked with their might. Indeed, this rally of Trinity is one of the most remarkable episodes in the history of the Diocese.

At Easter, an offering was made that extinguished the debt. There was raised, for a rectory fund, $4,425. A collection once a month was given to missions, and thus $50 each month was pledged to a clergyman laboring near the city. The Ladies' Benevolent Society became the Bishop Polk Society. The Sunday school, under the administration of C. L. C. Dupuy, became noted for its systematic work and large results.

The church was consecrated by the Bishop of Alabama March 5, 1866.

The Rev. Henry T. Lee had charge of the parish, in the absence of the rector, during the summer of 1866, and was the assistant in the fall of 1867, serving until January, 1868.

The church was extended, in 1867, by the removal of the chancel thirty-two feet to the rear. This improvement cost $25,000.

The Rev. Mr. Beckwith resigned March 24, 1868, to be consecrated Bishop of Georgia. During the resuscitation of the parish, under him, there were two hundred and fifty-two baptisms; two hundred and ninety-one persons were confirmed; the communicants rose in number to five hundred and thirty-one, and the pupils in the Sunday school to four hundred and seventy-eight.

The parish was in charge of the Rev. John E. C. Smedes, from April to December, 1868.

On the 6th January, 1869, the Rev. John N. Galleher became rector, and, in November of that year, the Rev. Alexander Marks assistant.

In April, 1869, propositions were made for the purchase of St. Luke's church, which being consummated, it was remodeled and completed, and in April, 1870, the assistant was assigned to the congregation worshipping there, the church being then called "Trinity Chapel." There was paid $5,500 for the building, and as much for its completion. It is estimated that the cost to the parish up to 1882, for this chapel and its maintenance, was upwards of $16,000. The history of the chapel congregation is apart, to a large extent, from that of the parish, and is given separately, under the caption of St. Luke's and Trinity chapel.

In 1870, Trinity parish school was established, with Miss E. Claudia Wingate as principal.

The Rev. Mr. Gallcher resigned in September, 1871. Said his Diocesan: "His ability as a preacher, his social virtues, his modest and prudent administration of the parish, all made his place a difficult one to fill."

On the 5th November, 1871, the Rev. Samuel S. Harris became rector. The Rev. Mr. Marks resigned about this time and his place was filled, December 24, 1871, by the Rev. C. B. Champlin. He resigned the next year.

In 1872, the Bishop Polk Society placed an appropriate altar, illuminated reredos, proper stalls and prie-dieu, an eagle lectern and new pulpit in the chancel. The old altar and altar cloths were given to St. John's Church, New Orleans.

In 1873, the front of the church was taken down, and rebuilt after designs by Hillyer. The whole exterior was cemented and completed, and the interior improved and placed in thorough repair. The cost of these improvements was $16,000. The Bishop thus spoke of this work and others of that day: "In this church has lately been manifested a discontented spirit—not towards the minister, who is growing in weight and influence every day—nor the Vestry, who are rewarded by the faithful confidence of the congregation. The dissatisfaction arose in low murmurs against the church only; that its style of architecture did not change with the progress of the parish. It was time that a people, whose liberality had its monument everywhere else, should worship in a church, and not within walls only. The result has been the beautiful building in which we are assembled."

The Rev. J. H. Stringfellow was the assistant from December, 1873, to August, 1874.



In 1874, the Bishop Polk Society placed in the east window a handsome piece of stained glass art, and also purchased a chancel rail. A lady gave the Church a rich altar cross.

The Rev. Stephen H. Granberry was the assistant from September 7, 1874, to December 1, 1875.

The Rev. Mr. Harris resigned September 1, 1875, to go to Chicago, from whence he was elevated to the Episcopate of Michigan.

The Rev. Hugh Miller Thompson, D. D., became rector in January, 1876, and on the 24th April, following, the Rev. M. M. Moore was made the assistant.

In 1876, an elegant residence, 63 Chestnut street, was purchased as a rectory, at a cost of $13,000.

The Rev. I. N. Marks was made second assistant, May 30, 1877, and the Rev. Frank Thompson third assistant, May 1, 1878. Mr. Moore resigned his position May 4, 1878; Mr. Thompson in 1881, and Mr. Marks April 12, 1883.

In the summer of 1878, the rector being absent and sick, the Rev. Caleb Dowe had charge of the parish.

The Rev. Dr. Thompson resigned February 24, 1883, to be consecrated Assistant Bishop of Mississippi.

The Rev. A. K. Hall had charge of the parish, from March 1st to October 1st, 1883.

The Rev. R. A. Holland, S. T. D., became rector October 15, 1883. For a short time in the fall of 1883, the Rev. Arthur W. Chapman was the assistant.

In the summer of 1883, the ceiling of the church, of stucco, was replaced with wood, the cost being defrayed largely by the help of a bequest by Mrs. Sarah P. Laurason.

During Dr. Holland's rectorship, a mission was conducted in several of the New Orleans churches by the Rev. Messrs. Aitken and Stephens, of England. Great interest was aroused, resulting in large accessions to the churches, and in a blessed quickening of the religious life of the community. Not a few Jews and Romanists were gathered into our churches. In Trinity, shortly afterwards, one hundred and twenty-three persons were confirmed.

The Rev. Dr. Holland resigned October 1, 1886, and was succeeded, November 25, 1886, by the Rev. Randolph H. McKim, D. D.

On the 20th February, 1887, a Mission Sunday school for colored children was established at the corner of Philip and Liberty streets, and is proving a success.

In the summer of 1887, extensive alterations and improvements were undertaken, embracing the extension of the chancel; the construction of an organ chamber next the chancel; the addition of a superb new organ; the building of an infant schoolroom, etc., at a total cost of $18,062.

The years of 1887 and 1888 were marked by a decided increase of the missionary spirit in the congregation, showing itself in greatly increased contributions to the various missionary objects. The "Woman's Auxiliary to the Board of Missions" was organized in Trinity in Advent, 1886. At the same season the "Woman's Missionary Society of Trinity Church" was also organized, and in Lent following, the "Church Temperance Guild."

The parish has been represented in the Councils of the Diocese four or more times: by R. Y. Black, five times; George S. Lacey, seven times; Richard S. Lloyd, seven times; A. P. Cleveland, thirteen times; J. W. Champlin, six times; George S. Kausler, six times; Jules A. Blanc, twelve times; George W. Race, twelve times; H. V. Ogden, eleven times; William Flash, thirteen times; J. J. Irby, four times; F. N. Butler, thirteen times, and John Chaffe, six times.



## GRACE CHURCH, MONROE.

In September, 1847, the Rev. C. S. Hedges commenced his labors in Monroe as principal in the Onachita Female Seminary. He held services in the court house on alternate Sundays, which were well attended. The only Church people were Mrs. Warfield and family and Mrs. Sharpe, the wife of Judge C. C. Sharpe.

In 1848, a parish was organized under the name of Grace Church. Efforts were made to build a church.

Mr. Hedges resigned in October, 1849. He was succeeded, in 1850, by the Rev. R. H. Ranney.

In 1852, there was contributed $1,025 to build a "union church." It was afterwards destroyed by fire.

Mr. Ranney resigned in September, 1852.

On the 1st March, 1855, the Rev. F. R. Holeman became rector. There were then six communicants. Mrs. N. J. Wilson (now Baker) presented a lot for the church, but it was never utilized. Mr. Holeman resigned after a few months' residence.

In 1856, the Bishop, assisted by the Revs. T. B. Lawson and Wm. Miller, organized a new parish under the same name as the former organization. Of the new parish, George Purvis was chosen warden; Hon. W. J. Q. Baker, Arthur H. Harris, Charles Delery, James D. McEnery and Thomas O. Benton, Vestrymen.

For several years the Rev. William Miller, of Oak Ridge, officiated at Monroe.

The Rev. T. B. Lawson, of Bastrop, held services occasionally during the Civil War, and in 1865, began a regular monthly service.

On the 7th May, 1866, the parish was admitted into union with the Convention, being represented by W. J. Q. Baker.

In 1867, Mr. Lawson moved to Monroe, increasing the services to twice a month, and taking charge of the Onachita Female Academy. The parish was soon afterwards re-organized and a charter obtained.

In 1870, the congregation were worshipping in the court house, but subsequently the police jury refused the use of it.

On the 29th March, 1871, the corner stone of the new church was laid. About $5,000 in cash had then been collected. The

edifice afterwards erected was of brick, and has a substantial and ornate appearance. It cost over $10,000.

Dr. Lawson resigned December 1, 1871. He left the parish with forty-five communicants. When he took charge of it, five years previously, it had but seven.

The Rev. J. H. Weddell became rector January 1, 1872. The indebtedness of the parish was $3,000.

The first service in the new church was held by the Bishop December 8, 1872.

The Rev. Mr. Weddell resigned December 31, 1872, and was succeeded, January 6, 1873, by the Rev. A. S. Clark. Eighteen stained glass memorial windows, of tasteful design, were placed in position this year, although ordered under rectorate of Dr. Lawson.

In 1874, it was reported that the band of workers among the ladies seemed never weary of good works, while the Vestry was very efficient in every particular.

The Rev. Mr Clark resigned July 1, 1874.

In 1875, the Rt. Rev. William F. Adams, D. D., then a resigned Bishop, had charge of the parish for a time.

In 1877, the ladies, by the most heroic and patient efforts, raised $1,500 towards the extinguishment of the church debt. This work was achieved, too, through the active agency, chiefly, of one of the most feminine and refined of her sex, seconded by the liberality of the congregation. Affecting incidents contributed to the result. Almost the last words of a saintly member of the congregation were addressed to her family to save the church.

On the 1st April, 1878, the Rev. Dr. Lawson resumed the rectorate. He resigned, however, soon afterwards.

The Rev. James Philson became rector June 8, 1879, and resigned December 13, 1880. On the 1st August, 1882, the Rev. R. H. Prosser became rector, in connection with Trinity, Tallulah. He resigned December 14, 1884.

The Rev. F. S. De Mattos was in charge of the parish from June to September, 1885. The Rev. J. W. Moore became rector in 1888.

The parish has been represented in the Councils of the Diocese by W. J. Q. Baker and L. D. McLain.



## ST. PETER'S CHURCH, MORGANZA.

On Wednesday and Thursday, June 3 and 4, 1847, the Bishop, assisted by the Rev. A. H. Lamon, held service at the house of Mrs. Charles Allen, on the Fordoche, and organized a parish under the name of "St. Peter's Church, Morganza." In this vicinity there were "many families already attached to the Church."

On the 19th, 20th and 21st May, 1848, the Bishop, in connection with the Rev. Messrs. Lewis, Lamon and Dean, held services. He then appointed the Rev. Frederick Dean to the cure. Services were held thenceforward every Sunday, and "a sufficient amount of means were proffered to erect an edifice." In November, the rector began dividing his time with Williamsport.

The Rev. Mr. Dean resigned January 1, 1852, and the project of maintaining the services of the Church at Morganza was abandoned, the majority of the congregation uniting with that at Williamsport. Those who could not go so far, subsequently connected themselves with the Church at Livonia.

False River.—In 1849, the Rev. Frederick Dean was appointed president of Poydras College, and soon after he established services in the court house at New Roads, on False River. This service was maintained by him until his resignation, 1st January, 1852, but has not since been resumed. The mission at Cooley's occupied nearly the same ground. A new mission, at a different place on the river, was opened in 1888, by the Rev. W. T. Douglas.

## CHURCH OF THE REDEEMER, OAK RIDGE.

*Otherwise*, PRAIRIE JEFFERSON.

THE Rev. C. S. Hedges officiated on several occasions at Prairie Jefferson, now known as Oak Ridge, in 1848. On the 20th April, 1851, the Rev. R. H. Ramey, of Monroe, established regular services. He resigned in September, 1852.

On the 15th March, 1855, the Rev. F. R. Holeman, of Monroe, re-established the service. An effort was at once made to build a church. Mr. Holeman baptized three children. He resigned in 1855.

The Rev. William Miller took the charge in 1856. The parish, "Church of the Redeemer," was soon afterwards organized, and the church edifice completed.

The efforts of Mr. Miller were seconded and supported mainly by two Church families, "whose love for those venerable forms in which the pious feelings of their childhood were moulded, would not allow them to rest until they had built a Temple to the God of their fathers." The architectural proportions of the church were good, and its appointments adequate.

In 1866, there were twelve white and twenty-five colored communicants.

On the 17th May, 1866, the parish was admitted to union with the Convention, being represented by Dr. T. P. Harrison.

The church was consecrated on Good Friday, April 19, 1867. The Bishop said of this church, that he was pleased to notice that "science had been consulted in shaping its proportions, that a high religious reverence had secured it from the grasp of cheap economy, and, as every church ought to be, it stood the most beautiful structure in the parish."

The Rev. Mr. Miller died in 1877, after twenty years of faithful and loving service. He was greatly endeared to his people. Statistics cannot tell the tale of his labors; the lives of his people proclaim that while he is dead, yet he speaketh.

In 1882, the name of the town was changed to Oak Ridge.



The Rev. Oliver Wilson, of Bastrop, took charge of the parish in 1882, resigning, however, after a brief rectorate.

The Rev. R. H. Prosser, also of Bastrop, gave occasional services from August, 1883, to February, 1886.

The Rev. R. S. Stuart, of Bastrop, took charge of the parish in 1886. In this year the parish united with that at Mer Rouge in giving the rector a horse. Mr. Stuart resigned July 1, 1887.

## CHURCH OF THE EPIPHANY, NEW IBERIA.

THE first record of Church work in New Iberia is that of Bishop Polk, Friday, April 17, 1844, when he baptized three adults and three children. Speaking of his visitation, the Bishop wrote: "In this place [St. Martinsville] and New Town [the name of New Iberia at that time], a village about nine miles further down the Teche, there is full employment for a clergyman, and I know of no field in the Diocese, of the same extent, where a clergyman could do more good."

On the 1st November, 1848, the Rev. William H. Burton came to New Iberia as the first settled clergyman.

In August, 1849, Mr. Burton went to Franklin, but in March, 1850, resumed services at New Iberia, on alternate Sundays. The congregation was reported as small, and the accessible sphere of ministerial labor very limited. Divine service was held in a house "built for the common use of Protestants."

The Rev. Mr. Burton resigned in 1851. There were then five communicants, three of whom had been added during the year. Mr. Burton removed to Bayou Salé, but continued to make occasional visits to New Iberia, and in 1852, resumed the rectorate.

In 1852, the parish was organized under the name of the "Church of the Epiphany," and it was determined to build a house of worship.

In December, 1853, Mr. Burton resigned on account of feeble health. In May, 1854, he removed to Franklin, but continued to go once a month to New Iberia. The congregation had not at that time been able to secure the amount necessary to build a church, but had received from Mr. Harvey Hopkins a valuable lot for that purpose. During this year, thirteen communicants removed, leaving but two in the parish.

On the 17th March, 1855, the Bishop preached in a school house at Jeannerette.

In 1856, the Rev. John Woart, of Franklin, reported, "I have officiated once a month on week days at Jeannerette and New Iberia, which two places form a parish, now vacant. A meeting of the Western Convention was held at both places April 19th and 20th."



About the 15th November, 1856, the Rev. J. T. Hutcheson began work in New Iberia and parts adjacent. He found "no organization, no church, but very few communicants, no persons attached to the Church." But at Jeannerette, there were a number of very earnest Church people, "who had come from the older States." They attended the services at New Iberia when convenient. There were two Sunday services a month at Jeannerette.

The place in which services were held, until the church was built, was a small Methodist Chapel, "a real shanty," quite dilapidated, which was kindly loaned every other Sunday. The services were well attended, and the Church evidently had the good will of the community.

On the 8th May, 1857, the parish was admitted to union with the Diocese.

On the 15th October, 1857, the corner stone of the church was laid, and the building was completed during the winter. It was a neat and commodious structure, costing over $6,000. The money was all raised in the parish, and chiefly by the people of the Church. The Rev. Mr. Hutcheson resigned in the spring of 1858, and on the 14th May, of that year, was succeeded by the Rev. W. K. Douglas.

On the 16th May, 1858, the church was consecrated, and twelve persons were confirmed, "among whom were some of the most prominent people in the town and neighborhood." Writing at that time, the incumbent said, "the prosperity of the parish is due, under God, to the zealous labors and prudent counsels of its former rectors, Rev. Wm. H. Burton and Rev. J. T. Hutcheson."

In 1858, the senior warden, Mr. Harvey Hopkins, gave a sufficiently large plat of ground for a cemetery, which was then enclosed for that purpose.

The Rev. Mr. Douglas resigned January 1, 1861. The number of communicants was then about thirty.

During the days of war, the church was much abused, having been converted into a guard-house. The seats were taken out, some of them burnt; the windows mutilated; the walls covered with unbecoming charcoal and pencil sketches and inscriptions.

On the 14th May, 1865, the Rev. Charles W. Hilton, rector at Franklin, began to hold semi-monthly services at New Iberia, and during the summer at Jeannerette.

In 1867, the Rev. Caleb Dowe became rector, but remained only a few months. On the 9th August, 1868, the Rev. Ballard S. Dunn assumed the position and retained it about a year. Faithful instruction in matters pertaining to the Church bore large results, and forty-four persons were confirmed. The cemetery was also re-fenced this year.

On the 28th November, 1869, the Rev. L. Y. Jessup became rector.

In 1870, Mrs. Jane Hopkins gave ground for a rectory, valued at $400. It was her intention to build the rectory also, but she was hindered. To this lady and her husband the parish is indebted for many substantial gifts.

At this time, the Ladies' Aid Society was formed, an auxiliary that has been of very material service to the parish.

The rector, reporting in 1870, said, "I gladly record my hearty appreciation of the cordial welcome and the manifold kindness extended to me by this people since my advent amongst them. Their willingness to work for Christ and His Church seems equalled only by their ability."

The Rev. Mr. Jessup resigned in 1873.

In April, 1875, the Rev. R. S. Stuart took charge of the parish, but January 1, 1876, he was transferred to other work.

The church was remodeled about this time and much beautified, making it one of the most attractive churches of the Diocese. For these improvements the parish was chiefly indebted to Mrs. Hopkins. The Morgan Railroad Company generously transferred, free of cost, timber and other materials for the church.

In January, 1876, the Rev. George R. Upton, of Franklin, took charge of the parish. He resigned during the year. The Rev. Mr. Stuart resumed the care of the parish in November, 1877, relinquishing it in July, 1878. In the fall of that year, the Rev. R. C. Cleburne assumed the charge. He resigned in 1881, and was succeeded July 1, 1881, by the Rev. J. Emmart Brown.

In 1882, Mrs. Paul B. Leeds reorganized the Ladies' Aid Society. She served as president for five years.

In 1884, the church was much improved by frescoing and other decorative work, making it a gem.

The Rev. Mr. Brown resigned in January, 1886, and was succeeded by the Rev. C. C. Kramer, February 1, 1886, as the tenth rector.



In 1887, the long deferred project of a rectory was revived. For it a bequest was received of $500, and soon a sufficient sum was collected to justify the commencement of the work. The rectory, as completed, is a handsome construction, costing $2,000.

On the 29th May, 1887, mission work was resumed at Jeanerette, under the name of "St. Timothy's Mission."

The parish has been represented in the Councils of the Diocese by John Moore, Harvey Hopkins, David Ker, John M. Valcourt, John B. Marsh, William Robertson, John J. Taylor, John M. Avery, twice; M. H. Lewis, George M. Robertson, D. D. Avery, J. C. Haskell, John Peters and W. G. Weeks.

## ST. STEPHEN'S CHURCH, WILLIAMSPORT.

In November, 1848, the Rev. Frederick Dean, of Morganza, began in this neighborhood semi-monthly services. They were held in a shell of a frame building, without sash, on the Hopkins' land, built by the neighbors and used for a school. Mr. Dean usually started from Morganza on Friday evenings, the distance to Williamsport being twenty-five miles. He would tie a small melodeon on the back of his buggy, and take two of his boys inside—Fred. Farrar, killed in battle during the Civil War, and Edwin Jewell, now of New Orleans. They would visit along the road, stay at night with one and dine with another. Arrived at the school house, a box would be put on a table for a desk, the melodeon brought in and placed near it, the benches arranged. At the hour of service, Mr. Dean would vest and read from the box, or play the melodeon, as the service would require. The missionary and the boys were the choir—the first "boy choir" in Louisiana—and "they sang delightfully," writes one who heard them.

Soon two ladies, Miss Julia Black and Mrs. Sarah E. Archer, proffered their services to play and assist in singing. Miss Black, afterwards Mrs. Charles D. Stewart, was the only communicant. "Mr. Dean read the prayers, sang the praises and explained the Scriptures with such devotion that every one was impressed with his earnestness. To his efforts, the seed he sowed, do we owe St. Stephen's success," says one who knows.

A central and pleasant location for a church edifice was procured, and a contract made for a brick edifice, a sufficient amount of funds being subscribed to complete it.

High water and crevasses, however, impeded the progress of the work. In 1851, it was reported that the brick had been moulded, and that was all.

The Rev. Mr. Dean resigned January 1, 1852.

Of one of the ladies mentioned above, Mrs. Archer, it would be proper here to say, while not detracting from the praise of her fellow laborers, that whatever prosperity the parish now enjoys is due very largely to her zeal, ability and energy. She has

toiled, unceasingly, for its welfare; interested others in its work; encouraged them when disheartened; and mainly to her exertions the parish is indebted for its neat, churchly looking and comfortable rectory. She was the first person confirmed in the mission.

In December, 1854, the Rev. John Rowland took charge of the mission, which, up to this time, had been known under the name of "St. James." He found the congregation in possession of twenty-six acres of land, but that was all.

A parish was organized in the spring of 1855 under the name, suggested by the Bishop, of "St. Stephen's Church." The Vestrymen were Robert W. Boyd, Charles D. Stewart, Edward B. Hopkins, Dr. W. D. Smith, Dr. John G. Archer, B. Coyle and John Hamilton. A Building Committee was appointed and instructed to proceed with the construction of the church.

The rector officiated also on the plantations of Mrs. Lucy Taylor, E. B. Hopkins and Mrs. Judge Black, for the servants, on Sunday afternoons.

The parish was admitted into union with the Convention May 12, 1855, being represented by Robert W. Boyd.

The services were still held in the old school house. Mrs. Lucy Taylor gave the parish a solid silver eucharistic service. The rector had leave of absence during the summer of 1856.

The church was completed at length, and 1st May, 1859, was consecrated. At the same time the Bishop consecrated the ground near and around the church for a place of burial. The church is one of more than ordinary neatness and beauty. Its style is Gothic; its interior arrangements chaste and simple.

The Rev. Mr. Rowland resigned March 19, 1866. All through the weary days that followed, pious care tended the church and protected it from violence and decay. At Christmas the church was visited, and upon its silent walls were hung the green emblems of the unfading Hope, come into the world of the silent darkness of despair, and at Easter the font was filled with choice signs of a resurrection to new life, the Lord's Prayer was said, and a hymn was sung, and then the church was left in its voiceless solitude.

From 1866 to 1869, the entire Church services were read every Sunday, with the Sunday school of some sixty pupils, first

by Mr. Thomas Muir, then by Mr. H. W. Coyle, and lastly by Mr. John McRae.

In 1869, the Rev. Richard Johnson, of St. Francisville, took charge of the parish. He died January 7, 1872. The condition of the parish was now an affecting one. Added to the loss of their pastor, they were now left without a male communicant to read the service. The Bishop was asked if a lady could perform the duty; for, "with a constancy unparalleled, this little congregation had never remitted the habit of assembling for public worship." The Bishop authorized a lady, Mrs. Archer, to lead in the worship from her pew, a youth from the Sunday school to read the lessons.

The Rev. J. E. Brown became rector August 3, 1872. Soon after this St. Philip's Chapel, Latenache, was built. The rector also revived the work of Grace Church, on the Atchafalaya, and established a mission near the head of that stream. Mr. Brown resigned January 1, 1881.

In 1883, the church was re-roofed, and materials were collected for a rectory. In 1884, the house was completed, at a cost of about $2,000. During this interregnum, Mr. David Letherman, the senior warden, acted most acceptably as lay reader. He was noted for his simple and unaffected piety, and his memory is cherished by all classes with deep affection.

The Rev. James Philson became the fifth rector April 1, 1884.

The parish has been represented in the Councils of the Diocese by Robert W. Boyd, three times; E. B. Hopkins, J. H. Halsey, twice; C. W. Baker, Dr. I. Batchelor, C. G. Hale, twice, and Dr. A. A. Batchelor.

LATENACHE.—This mission was commenced in an old school house, on Mrs. Lucy Moore's plantation, in 1872. In that year a chapel was built. On the 11th May, 1873, seventeen persons were confirmed at this chapel. For a reason that is unexplained the work was afterwards abandoned.



## CHRIST CHURCH, BASTROP.

On the 25th April, 1851, the Rev. R. H. Ranney, of Monroe, established regular services at Bastrop. He resigned, however, in September, 1852.

On the 15th March, 1855, the Rev. F. R. Holeman, also of Monroe, took up this work. He resigned also, after a few months' labor.

In 1856, the Rev. William Miller, of Prairie Jefferson, began and continued the work for some time.

On the 16th March, 1860, the Bishop organized the parish "under circumstances of great promise." The Rev. T. B. Lawson became rector November 19, 1860. The services were held in the court house. There were then five communicants and sixteen families connected with the parish.

On the 1st May, 1861, the parish was admitted to union with the Convention.

In 1862, the rector put up a school house, in which he taught, and in which he held services as often as possible. It has since been used as the church.

In 1869, the rector reported that the Sunday school was "carried on faithfully by a few ladies and gentlemen, who are worthy of all praise for their zeal and indefatigable labor."

The Rev. Mr. Lawson resigned in 1869, and was succeeded, June 3, 1869, by the Rev. William McCallen. The latter resigned June 8, 1872. The Rev. William Miller, of Prairie Jefferson, took charge of the parish in 1874, and retained it until his death in 1877.

In 1875 the parish acquired a cemetery.

The Rev. Charles Stewart became rector in 1880, resigning in 1881, and was succeeded, in 1882, by the Rev. Oliver Wilson. In the summer and fall of that year the ladies caused to be erected a very convenient rectory.

The Rev. Mr. Wilson resigned in 1883, and the Rev. R. H. Prosser became rector on December 21, 1884, resigning February

5, 1886. He was succeeded, October 1, 1886, by the Rev. R. S. Stuart.

On the 3d December, 1886, the rectory was destroyed by fire. Mr. Stuart resigned August 1, 1887. Since then services have been held by the Rev. E. W. Hunter, of New Orleans.

The parish has been represented in the Councils of the Diocese by J. C. Weaks, D. C. Morgan and David H. Vaughan.



## TRINITY AND ALL SAINTS' CHURCHES, DESOTO PARISH.

In 1850, "St. Mark's," Shreveport, and "Trinity," DeSoto, were begun as an united parish by the Rev. William Scull. In that year, chiefly through the exertions and liberal contributions of W. B. Means and Henry Marshall, a neat and comfortable house of worship was built. It was situated near what is now called Gloster. The parishioners were, in addition to the families of the gentlemen named above, the families of General Williamson, Mrs. Anne Campbell and Jesse Goodwyn.

In 1853, Mr. Scull resigned. In February, 1854, the Revs. A. D. McCoy and T. S. Bacon held services for two days, and Mr. Bacon, of Natchitoches, thereafter, for a year or more, held monthly services. In 1855, the Williamson and Campbell families removed, and there were no services until 1860, and then an "accidental" one, when Bishops Polk and Gregg, and the Rev. A. B. Russell, of Shreveport, happened to meet there. In 1863, Bishop Lay confirmed one person.

On the 1st January, 1864, the Rev. John Sandels revived the work, holding service twice a month. During the next two years he baptized a white adult and two infants, twelve colored adults and one hundred and twenty-five children.

In May, 1866, Mr. Sandels resigned. The Rev. Dr. Dalzell, of Shreveport, then held service once a month until November, 1867. In March, 1872, the Rev. Mr. Sandels returned, and held monthly services at Keachie, seven miles from Trinity Church. He died October 15, 1874.

The old church, which was never finished, being about to fall down and being in constant danger from forest fires, was now pulled down, and the materials sold.

In March, 1881, the Rev. A. Kinney Hall, of Mansfield, revived the mission. A neat chapel in the residence of Mrs. M. M. Forman was fitted up with some of the pews, altar rail, etc., from the old church, and services were recommenced. Mr. Hall resigned in September, 1882.

Of this chapel, Bishop Galleher wrote: "There, under the roof which shelters at once the altar of God and a domestic life which only God can make, the worshippers gather from the neighboring country side, and religion finds its honored place."

The Rev. Oliver Wilson served this mission from May to October, 1883. In December, 1883, the Rev. M. T. Turner took charge of it. He resigned in March, 1885.

In 1886, a very tasteful church was erected, "the work," said the Bishop, "of a little band of zealous Churchmen, who know the blessedness of sacrifice for Christ's sake." It was consecrated, under the name of "All Saints' Church," February 26, 1887.

The Rev. R. H. Prosser took charge of the mission in May, 1886. He resigned in April, 1887, and was succeeded, May 29, 1887, by the Rev. W. T. Douglas.



## CHRIST CHURCH, MANSFIELD.

In 1851, the Rev. William Scull began holding occasional services at Mansfield. There were three communicants then.

There is no further record of services for some twelve years, when, January 1, 1864, the Rev. John Sandels, then of Arkansas, took charge. He gave one service a month to Mansfield.

On the 17th May, 1866, the parish was admitted into union with the Convention, being represented by Dr. R. T. Gibbs, long the senior warden, and a most earnest, zealous and efficient officer.

The Rev. Mr. Sandels resigned in May, 1866. There were then no regular services until his return in January, 1872. From that date on to his death, October 15, 1874, he faithfully ministered.

Services were held at this time in the court house. The Rev. C. A. Cameron had charge of the parish in 1878, for about a year. Services were then held in a rented hall.

On the 23d February, 1881, the Rev. A. Kinney Hall became rector. A church building of pure Gothic design was soon after commenced, after plans drawn by the rector, and as a completed work was dedicated as a memorial of the dead who fell in battle three miles from its site, April 8, 1864, in the engagement known as the battle of Mansfield. Much of the money to build the church was contributed by friends and comrades of those who fell in the battle.

The church was consecrated June 16, 1882.

The Rev. Mr. Hall resigned in December, 1882, and the Rev. M. T. Turner succeeded him about November, 1883.

The Rev. Mr. Turner resigned in March, 1885. In that year a rectory was built.

The Rev. R. H. Prosser served the parish from May, 1886, to April, 1887; and the Rev. W. T. Douglas from May 22, 1887, to date.

In August, 1888, a very appropriate stained glass window, the workmanship of a Chicago firm, was placed in the church, to the memory of the late Dr. R. T. Gibbs. It was by the untiring

labors of the good doctor that the plan of building a church, at Mansfield, at last succeeded. It was during his last sickness that the rectory was built, and when he could no longer go down to see how the work progressed, his remaining days were cheered by almost hourly reports of what was being done.

The parish has been represented in the Councils of the Diocese by Dr. R. T. Gibbs, four times; E. W. Sutherlin and H. H. Stockley.



## MT. OLIVET CHURCH, NEW ORLEANS.

In November, 1851, the Rev. C. H. Williamson established services and organized a congregation in Algiers.

In 1852, the parish was organized and a suitable piece of ground was purchased. There were twelve communicants.

On the 8th April, 1853, the parish was admitted into union with the Convention.

A neat little church was erected in 1854. It was at the corner of Peter and Olivier streets.

The Rev. Mr. Williamson resigned January 2, 1855, and the Rev. C. F. Rottenstein succeeded him in that year.

On the 17th June, 1855, the church was consecrated.

Mr. Rottenstein resigned in June, 1855, and was succeeded immediately by the Rev. N. C. Pridham. He resigned in 1857.

On the 1st November, 1857, the Rev. Ballard S. Dunn became rector. Five months afterwards the parish was declared self-sustaining. A bell was purchased for $200, and a melodeon for $150.

In 1858, the church was repaired and enlarged, at a cost of $1,500, most of which amount was raised outside the parish.

Mr. Dunn resigned October 1, 1859. Mr. C. W. Hilton, then a lay reader, and afterwards a priest, kept the church open, reading service twice every Lord's day. The Sunday school, under Mr. John Wesley, as superintendent, was, in 1860, in a most flourishing condition. In the summer of that year, the church was repaired and painted throughout, new lamps were added, and the vestry room was appropriately furnished. Mr. Hilton was ordained December 9, 1860, and then took charge of the parish.

During the Civil War, Mr. Hilton was driven out of the town, August 27, 1863, under orders of the commanding general. The congregation and the Sunday school were scattered by the same power.

At the close of hostilities, the church was in charge of a late chaplain in the Federal service.

On the 30th September, 1865, the Rev. A. G. Bakewell was invited to take charge of the parish, and, on the resignation of

Mr. Hilton, he became rector, the interdict imposed on the church by General Banks being removed by General Canby.

A large Sunday school was immediately gathered, two hundred and thirty pupils, under Mr. John Cosby, as superintendent.

On Sunday, the 9th December, 1866, fire was discovered in the flue of the church, but too late to rescue it from destruction. In a few hours, this holy edifice, which had just been renewed and made complete in all its arrangements, was consumed to ashes.

With brave hearts the congregation undertook the work of re-building. A generous Vestryman came forward to undertake it when there was not one cent on hand, and soon the new church arose from the ashes of the old one. The first service in the new church was held on Easter day, April 21, 1867. During the winter the Methodists had kindly shared their place of worship with the congregation. There were one hundred and twenty-three communicants in 1868, while there had been but thirteen in 1865.

The Rev. Mr. Bakewell resigned in January, 1870, and was succeeded, in March, 1870, by the Rev. William Leacock. He resigned in 1872, and was succeeded at once by the Rev. C. W. Hilton.

On the 12th November, 1872, the ladies gave an entertainment that netted $3,500. The church was then repaired and painted. The mission in Gretna was established this year, mainly by the members of the Youth's Guild.

The Rev. Mr. Hilton resigned in 1875, and was succeeded the same year by the Rev. Wm. C. McCracken. He resigned after a brief service, and the Rev. Edward Fontaine became rector in 1875.

In 1876, Mr. Dyer became superintendent of the Sunday school.

The Rev. Dr. Fontaine resigned in 1878, and was succeeded, in June of that year, by the present rector, Rev. C. S. Hedges, D. D. In addition to his labors as rector, Dr. Hedges undertook the duties of a city missionary, visiting the parish prison, the St. Anna's Asylum and Charity Hospital.

In 1881, the parish was reported as gradually improving in every respect. The Ladies' Aid Society was doing a noble work, and the Ladies' Sewing Circle was very zealous.

The communicants now number eighty-one.



The parish has been represented in the Councils of the Diocese, three or more times by James Saul, three times; James M. Penniger, three times; A. B. Bacon, three times; W. H. Seymour, three times; N. G. Gunnegle, three times; Thomas H. Jones, seven times; G. P. Harris, four times; R. F. Nichols, three times; D. D. Hackney, three times; Lea J. Burton, four times; John Winterhalder, three times, and W. S. Smith, four times.

GRETNA.—In 1872, the Rev. C. W. Hilton, of Mount Olivet Church, New Orleans, assisted by A. J. Tardy, then a candidate for Holy Orders, established a mission at Gretna. On Sunday, March 9, 1873, the Bishop preached and reported the congregation as a "good" one.

On the resignation of Mr. Hilton, of his parish Church, he relinquished this mission also. Mr. Tardy was about this time ordained and appointed to Christ Church, New Orleans. The mission was then, in consequence of these losses, abandoned, and has not since been resumed.

## CHRIST CHURCH, NAPOLEONVILLE.

THE first service held in Napoleonville was by Bishop Polk, Sunday, June 25, 1843, but there were no regular services until nine years afterwards.

The Rev. J. F. Young, afterwards Bishop of Florida, was the first rector. He began his work July 18, 1852. There were then but two communicants.

On Monday, January 10, 1853, the Bishop organized the parish "under circumstances of great encouragement. Preparations were made to build such a church as will be in some measure appropriate for one of the wealthiest communities in the State to present as an offering to God."

The first Vestry were Dr. E. E. Kittredge, senior warden; W. W. Pugh, junior warden; G. W. Jones, A. Franklin Pugh, Edmund Pugh, R. Sparks and William Reed Mills (secretary), Vestrymen.

The plans of the church were drawn by an eminent architect, Frank Wills, of New York, and the promise was of an "exceedingly beautiful church in the Gothic style."

Services were held at this time, not only for the white population, but also on two plantations for the servants.

On Wednesday, May 10, 1854, the church was consecrated. Within a year $9,500 had been contributed towards the erection of the building. Dr. Kittridge gave the land for the church site and burial ground; subscribed as large an amount as any, and, when the subscription was found not sufficient by half, assumed the whole pecuniary responsibility beyond what subscriptions might cancel. Fortunately subsequent subscriptions made a draft, to any large extent, upon this additional generosity unnecessary.

Mr. Young resigned June 6, 1855. During the months that followed, the Rev. Wm. E. Phillips, of Donaldsonville, ministered to the congregation, and continued to do so until 1859, with the exception of the time between January and March 9, 1856, when the Rev. R. H. Bourne officiated.



The Rev. John Fulton became rector in 1859, resigning in 1860. There were then twenty white and twenty colored communicants.

In 1867, Bishop Wilmer visited Napoleonville. He held service at the court house, "the church, one of the most complete and graceful structures in the land, having been nearly destroyed. Occupied during the war by troops from Ohio and Indiana, it was converted into barracks, next into a stable for horses, and now into a naked ruin. The inscriptions left upon the charred walls of this holy and beautiful house remain to attest the worth of popular education when not restrained by reverence for God and religion." In visiting this congregation and aiming to revive their drooping energies, the Bishop was gladdened with the many proofs of their sound instruction in the faith, and their intense desire to welcome the advent of a minister of Christ, and the restoration of their church from its ruins.

The congregation, now greatly impoverished, took up the task of restoration, and of their own slender means, made it available for public worship. On the 21st April, 1869, they were able to greet the Bishop within its sacred walls. Of this congregation he declared that they were persecuted, but not forsaken; cast down, but not destroyed.

But scarcely was the edifice made habitable, when it was injured by a thunder storm. At another time it was struck by lightning, and finally, had to be again abandoned.

In January, 1870, the Rev. Charles A. Cameron took charge of the parish. The fencing of the church property was soon after this restored, and active operations instituted for the rehabilitation of the church edifice.

Mr. Cameron resigned in 1875. In 1877, the Rev. Edward Lewis, of Donaldsonville, took charge of the parish. He resigned in 1878, and was succeeded by the Rev. R. S. Stuart, also of Donaldsonville, February, 1879.

The parish at this time gave earnest hope of faithful work in the future, and of the building of a rectory.

In 1879, a beautiful tablet was erected in the church as a memorial to the Bishops and to the founders of the church, and another to the memory of Edward Everitt Anding, a noble young man who sacrificed his life during the yellow fever epidemic.

The names inscribed on the former of these tablets are those of Bishops Polk, Wilmer and Young, together with those of E. E. Kittredge, G. W. Jones, I. D. Ford, E. E. Malhoit, W. R. Mills, W. A. Sims, F. W. Pike, W. W. Pugh, Augustine Pugh, J. E. Pugh, Mrs. J. N. Pugh, Mrs. W. H. Pugh, Mrs. S. A. Phillips, R. C. Martin and E. P. Wright.

In 1881, a handsome lot had been given, and $250 had been raised for the proposed rectory. This fund grew to $950 during the next year.

Mr. Stuart resigned March 1, 1882. On the 17th July, 1882, the Rev. A. S. Clark, of Thibodaux, assumed the charge, devoting half his time to it. Shortly after this the parish united with Thibodaux in the gift of a valuable horse and buggy to the rector. When Mr. Clark relinquished the charge of Napoleonville, the parish at Thibodaux claimed the privilege of refunding half the value of this gift to Napoleonville, wishing to retain the gift in their own parish. The parish was reported as "harmonious, willing to work, and anxious to strengthen itself."

Mr. Clark resigned in July, 1883. In November of that year, the Rev. C. C. Kramer became rector. He resigned in January, 1885. During the interregnum that followed, the Rev. E. W. Hunter, of New Orleans, held services.

In 1886, a rectory was purchased for $1,500.

The Rev. Upton B. Bowden became rector January 1, 1887, and was instituted, May 22d of that year.

During the incumbency of Mr. Bowden, two memorial windows have been placed, one in memory of Mary Louise Kittredge, wife of G. W. Jones, and the other in memory of Stephen and Mary Louise, their children.

The church has been carpeted throughout, and a handsome eagle lectern has been presented by two of the ladies of the parish.

The parish has been represented in the Councils of the Diocese by O. Roubieu, George W. Jones, three times; W. W. Pugh, three times; Lewis Guion, three times, and Walter Guion.

The present Vestry is: W. W. Pugh, senior warden; G. W. Jones, junior warden; Walter Guion, Dr. T. B. Pugh, J. S. Perkins, W. E. Howell, H. W. Barton and Edward Munsen.



## ST. LUKE'S CHURCH—TRINITY CHAPEL—GRACE CHURCH, NEW ORLEANS.

In 1853, when it was determined to build a new church for St. Paul's parish, the materials of the old church were carefully taken down and re-erected on lots purchased for the purpose at the corner of Hercules (now Rampart) and Euterpe streets, and the care of it was given to the City Missionary Society. For some time the clergy of the city held services, by arrangement among themselves, of a Sunday evening.

In December, 1854, the Rev. John Woart became rector, and regular services were established. Mr. John A. Mitchell, Jr., was the faithful and efficient superintendent of the Sunday school, the average attendance of which, in 1855, was seventy-seven.

Mr. Woart resigned in 1855, and was succeeded, July 25, 1855, by the Rev. C. S. Hedges. The attendance on the ministrations of the sanctuary increased rapidly, and, September 25th, a charter for a parish, under the name of "St. Luke's Church," was obtained.

On the 1st May, 1856, the parish was admitted to union with the Convention, being represented by A. B. Bacon.

In 1857, everything was reported as full of hope and promise. In 1858, four hundred dollars was given for an organ. In 1861, the number of communicants was sixty-nine.

On the 14th May, 1863, the rector was sent away from New Orleans by a military order, and the flock was left without a shepherd. Not long after the church was seized, and occupied by a negro school. Soon after this act of sequestration, the church, from an unknown cause, took fire and was entirely consumed.

After the close of active hostilities in the field, the rector returned, to find his church in ashes, his library burned, his household furniture carried away—but worse of all, as he said, his congregation scattered and disheartened. This was the reward, by military order, for many years of labor, in epidemics, in privations, in afflictions, of the very worthy and peaceful rector of St. Luke's.

Undismayed by the magnitude of the task, the work of restoration was faced. In June, 1865, services were recommenced in a hired room. About $4,000 was secured in cash and subscriptions for the rebuilding of the church, of which amount Trinity Church gave $263.

In 1867, the congregation were worshipping at Mechanics' Institute, now one of the buildings of the Tulane University, on Dryades street, near Canal.

In 1868, the church was reported as closed in, and needing $2,000 or $3,000 to complete it.

From May to December, 1868, the rector was obliged to be absent on account of severe sickness.

On the 2d January, 1869, the Bishop held a service in the church, which was intended "to inaugurate that enterprise." The rally did not warrant the continuance of the work as an independent parish. Trinity Church then came forward with an offer to complete the building and fully equip it, on condition of the surrender of the property to that parish. The terms were accepted, and St. Luke's parish ceased to exist.

The parish had been represented in the Conventions of the Diocese by A. B. Bacon, twice; Dr. D. S. Ball, H. L. Church, twice; John A. Watkins, five times; I. T. Winnemore, twice; E. W. Barnes, J. E. Lockwood, Dr. W. E. Jervey, Richard Davis, Samuel Johnson, Edward Thompson, G. P. Harrison, twice; and Thomas Higginbotham.

TRINITY CHAPEL.—The church was then at once completed. "In the records of Trinity corporation," said the Bishop, "there is no brighter page than that which records this act which has rescued the Church from reproach, and saved this holy enterprise from annihilation."

On Wednesday, April 27, 1870, the chapel was consecrated, and the Rev. Alexander Marks was placed in charge.

In 1871, a school house was built on the church grounds and a parish school was opened.

Application was made in November, 1871, to Trinity Church for consent to organize a parish, and it was granted.

GRACE PARISH.—On the 25th November, 1871, the parish was organized, the church, however, retaining the name of "Trinity Chapel." Mr. Marks became the first rector.



On the 10th April, 1872, the parish was admitted to union with the Council, being represented by H. W. Palfrey and M. M. Moore, the latter afterwards a priest and in charge of this cure.

In April, 1883, Mr. Marks resigned, and May 15, 1873, the Rev. George R. Upton took charge of the parish.

In November, 1873, Trinity Church notified Grace Parish that they must purchase, rent or surrender the chapel. They elected to rent, and paid the charge for December, January and February. They then found themselves unable longer to continue to do so. On the 15th April, 1874, Mr. Upton resigned, and the parish was merged again into Trinity.

The parish was represented during its existence, in the Councils of the Diocese, by W. H. Palfrey, twice; M. M. Moore, twice, and I. N. Marks, Jr., as lay delegates.

TRINITY CHAPEL.—On the return of the congregation to Trinity Parish, the Rev. James H. Stringfellow was, April 26, 1874, assigned to the charge. He resigned in August, 1874, having never been canonically connected with the Diocese.

In September, 1874, the Rev. S. H. Granbury took charge of the congregation.

A valuable Sunday school library and a handsome stone font were purchased this year. The pupils of the Sunday school numbered two hundred and seventy-two.

Mr. Granbury resigned in December, 1875. The rector of the parish, Rev. Dr. Thompson, took personal charge of the chapel during February, 1876. The Rev. Charles Stewart officiated temporarily in March and April, and in June, the Rev. M. M. Moore was assigned to the charge permanently. He remained until May 4, 1878, when he was succeeded by the Rev. I. N. Marks, brother of the former incumbent. Mr. Marks resigned April 12, 1883.

In October, 1881, a sweet toned organ was purchased, and Mr. Skardon became the organist.

The Rev. Arthur W. Chapman was in charge during Advent and Christmas-tide, 1883.

In February, 1884, the Vestry of Trinity Church "summarily made over the property to the Bishop of the Diocese." He held his first service, as the immediate head of the congregation, February 24th, and the Rev. A. G. Bakewell was placed in charge of the work.

Soon afterwards the school house was converted into a rectory.

In January, 1886, a parish was organized with the Rt. Rev. J. N. Galleher, S. T. D., Rev. A. G. Bakewell, Joseph H. Spearing, senior warden; James C. Wagner, junior warden; Alfred Auze, Mark Bredin, J. Z. Spearing, A. Norton Skardon and Emmanuel Bohner as incorporators.

Application was made to the Council of 1886 for admission to union, but it was denied, on the ground that the charter was not drawn in accordance with the requirements of the canons of the Diocese.



## ST. MATTHEW'S CHURCH, HOUMA.

In 1854, the Rev. T. R. B. Trader, of Thibodaux, began officiating in Houma.

On the 15th May, 1855, a parish was organized with R. E. Butler as senior warden; J. L. Jennings, as junior warden; Charles Tennen, W. M. Mercer, J. R. Bisland, H. F. Collins, T. F. Brooks, R. R. Barrow and R. G. Ellis, as Vestrymen.

On the 17th May, 1855, the Rev. M. E. Wilson was elected rector. He resigned March 24, 1856.

Mr. Trader then gave services for a while on the second Sunday of each month.

In 1857, arrangements were made for building a church, and $5,300 were raised for that purpose. There were then but two communicants.

On the 12th January, 1858, the Bishop laid the corner stone of the church. The cost of the building, of brick, well furnished, of ample size, including value of lot, was about $9,000. "For the exhibition of life and vigor in so new a parish," said the Bishop, "we are indebted to the active and laborious exertions of the Rev. T. R. B. Trader, whose self-denial and devotion to the interests of the Church entitle him to our cordial thanks."

On the 6th May, 1858, the parish was admitted to union with the Convention, being represented by Mr. Richard E. Butler.

On the 1st November, 1858, the Rev. George W. Stickney became rector.

In 1859, the church was furnished with carpet, font, silver eucharistic service, melodeon, etc., at an outlay of about $500.

On the 2d June, 1859, the church was consecrated.

In that year, also, a neat and commodious rectory was built, at a cost of $3,600.

Regular monthly afternoon services were also held on several plantations, with evident signs of appreciation and encouragement.

Mr. Stickney resigned May 1, 1861.

During the vacancy that followed, Mr. Trader again gave his services to the parish.

On the 1st May, 1867, the Rev. James Philson became rector, and so continued, with the exception of a brief interval in 1869, until January 1, 1873.

On the 24th September, 1873, the Rev. C. F. D. Lyne took charge of the parish in connection with St. John's Church, Thibodaux.

In 1874, the parish became vacant on account of the condition of the church, and so remained for over a year, when it was repaired at an expense of more than a thousand dollars. The burden of this undertaking fell chiefly upon one member of the congregation, "whose noble ardor of devotion was largely in advance of his means."

On the 19th of October, 1876, the Rev. William D. Christian became rector.

In 1877, a new fence was built around the church property, and substantial repairs were made on the rectory.

In 1883, the church was fully repaired and renovated, at an expense of some twelve hundred dollars, making the building more comely and attractive than ever before.

The Rev. Mr. Christian resigned in November, 1887, and was succeeded July 1, 1888, by the Rev. R. H. Prosser.

The parish has been represented in the Councils of the Diocese by Richard E. Butler, six times; Duncan S. Cage, three times; John R. Bisland, five times; Henry C. Minor, fifteen times; James B. Bisland, T. B. Brooks and Edward McCollam, three times.

TIGERVILLE.—The Rev. G. R. Upton established a Sunday school, under a faithful layman, at Tigerville, in 1876, under the name of "Canterbury Mission." Mr. Upton relinquished the charge the same year, and the Rev. Mr. Christian assumed it and continued to maintain it as a regular mission until his resignation of St. Matthew's Church, as noted above. The name given it by Mr. Upton has not been used since his resignation.



## ST. THOMAS' CHURCH, NEW ORLEANS.

ON the evening of Tuesday, January 20, 1855, Bishop Polk met the free people of color of New Orleans, in the French church, with a view to a conference in regard to the establishment of a church for them. The conference adjourned, to meet the Tuesday following. At that time, "all the preliminaries being settled, in keeping with the laws of the State and our own canon law, a congregation called St. Thomas', was duly organized, and the officers, vestrymen and wardens were elected."

The name of one only of this Vestry has been preserved, Mr. Jinnings.

The congregation was placed under the care of the Rev. C. H. Williamson, and was granted the use of the French church for worship. There were then twenty families connected with the congregation, nine communicants and thirty-six pupils in the Sunday school.

The Vestry were reported the next year as very active, attending most faithfully to all expenses connected with public worship. "They spared neither time, nor labor, nor money, to keep the building in which they met in order and proper repair." Of themselves, they were prompt to ask that they might pay half the assessment made on the French church.

Mr. Williamson resigned in September, 1856, and the congregation dispersed. No effort was made subsequently to revive it.

## ST. JOSEPH'S CHURCH, ST. JOSEPH—LAKE, AND TOWN.

In March, 1855, the Rev. John Philson, while in charge of a parish at Port Gibson, Mississippi, at the invitation of several gentlemen, began to hold public services in an unoccupied private dwelling house, near Lake St. Joseph, on every alternate Sunday.

A parish was partially organized under the name of St. Joseph's Church, and application for admission to union was made to the Convention of 1855. There was no evidence that the act of incorporation had been approved by the civil authorities or recorded, and therefore the application was declined and referred back, that the deficiencies might be supplied.

The services were continued on each alternate Sunday, until the end of the year, with the exception of three months in the summer, when, in consequence of the prevalence of yellow fever in Port Gibson, the rector confined his ministrations to that place.

On the 1st January, 1856, Mr. Philson took exclusive charge of the work on the lake, residing in the home of Mrs. Sarah A. Dorsey. Subscriptions were made for the erection of a church edifice and rectory.

On the 1st May, 1856, the parish was admitted into union with the Convention.

In 1857, Mr. Philson resigned the charge of the parish, confining his ministrations to the Elkridge and Buckridge plantations.

The Rev. W. K. Douglas, then rector at Waterproof, assumed the oversight of the work, giving occasional morning services. But there was no settled room for worship, not even a school house. Mr. Douglas resigned the parish in May, 1858. There were no further services for some seventeen years.

In 1872, on the report of the registrar and historian that the parish, as such, had ceased to exist, and that the surviving members had connected themselves with the parish at the town of St. Joseph, the name was ordered stricken from the roll of parishes.



In 1875, the rector at St. Joseph held occasional services on Lake St. Joseph and also near Lake St. Peter.

In May, 1876, the Bishop visited the Lake. "A deluge of waters only added to the interest of this visitation, as it tested the capacity and the zeal of the people to endure labor and exposure for Christ's sake. In a private house, on the shore of the lake, a goodly congregation assembled. There I preached, baptized one adult and five children, and confirmed three persons. For this interesting service we were largely indebted to the captain of the little boat which has its home on the waters of the lake. The flood having made the roads quite impassable, this amiable craft was kept busy from an early hour in picking up the families who were to furnish the congregation. It tarried at the landing until the services were over. Night was brooding on the lake before its mission was discharged and the congregation, old and young, restored to their homes."

The work on the lake appears again in 1881, under the form of a mission at Newellton, services being held by the Rev. M. T. Turner every third Sunday.

In 1887, the mission, which had heretofore been regarded as a part of the parish of St. Joseph, was reported as independent by the Rev. E. W. Hunter, then in charge, under the name of St. Mary's Mission.

On the 3d April, 1887, the Rev. Thomas W. Smith took charge of the mission.

Services are held in the upper room of a public school house, which is fitted up in a churchly way.

ST. JOSEPH.—The Rev. Mr. Douglas, having taken charge of Waterproof, was invited to officiate at St. Joseph, and accordingly, on the 3d February, 1856, began to hold services there on alternate Sundays. These were the first services of the Church in St. Joseph. Mr. Douglas continued his ministrations until April 25, 1858, when he resigned.

He was succeeded very shortly afterwards by the Rev. T. T. Castleman, who, removing to St. Joseph, opened a school at that place. He continued his labors until his death, in 1860.

In noting the death of Mr. Castleman, the Bishop speaks of him as rector of St. Joseph's Church, St. Joseph. The parish in the town was not organized under that name until many years afterwards, and so it is presumed that the title of the parish on

the lake had been transferred, by consent, to the work in the town. There were no further services of the Church until some fifteen years afterwards.

In the middle of January, 1870, the Rev. William Johnson revived the work. The services were held in the court house.

On the 4th April, 1872, a parish was organized. Efforts were at once made to build a church. The most eligible lot in the town was given, and soon afterwards the work was commenced. There were then nine communicants.

In 1872, the parish applied for admission to union with the Council. The application was refused, for the reason that the act of incorporation ignored the rector as a constituent part of the Vestry, and provided for one of the Vestrymen to preside over its sessions; and further, because the name of the corporation was objectionable—"St. Joseph's Protestant Episcopal Church Association, of St. Joseph, Tensas Parish, Louisiana."

The church had, at this time, been completed as far as the plastering, then being done. A lady of Natchez presented the bell, and an organ had been purchased. This building was the first sacred edifice built in St. Joseph. "When complete," said the Bishop, "it will challenge comparison with any church in the rural districts of the Diocese."

In September, 1873, Mr. Johnson resigned. The Bishop visited the parish in December, 1874, and had, as he said, "an affecting proof of the evil of a suspension of religious services. Many of the citizens of the town being absent on business, the task devolved upon an aged lady, the widow of their former pastor, to perform the office of sexton. After sweeping the church, which she did faithfully, I found her ringing the bells with her poor hands. More she was prepared to do, even to receiving the communion alms from the congregation. To this I objected. She had done what she could. It was better the alms should be withheld, than collected at the sacrifice of what was more precious than silver and gold. The congregation is too refined to dissent from this conclusion, and I have no fear that in future, the husbands and sons of St. Joseph will resign their rightful functions to wives and daughters."

In February, 1874, the Rev. Caleb Dowe became rector.

On the 17th April, 1874, the charter having been amended, the parish was admitted to union with the Council. In 1876, the church was reported free of debt, and on the 14th May of that year it was consecrated. After Christmas Mr. Dowe resigned. There were then thirty-five communicants.



The Rev. M. T. Turner became rector December 1, 1881, but was obliged to resign on account of overflow, May 31, 1882.

In 1886, the Rev. R. H. Prosser held several services, as did also the Rev. E. W. Hunter in 1887.

On the 3d April, 1887, the Rev. Thomos W. Smith became rector.

On the 13th June, 1888, the name of the parish was changed to Christ Church.

## ST. ANDREW'S CHURCH (PRAIRIE), MER ROUGE.

On the 15th March, 1855, the Rev. F. R. Holeman, of Monroe, established regular services. In that year he reported a building going up which he expected to use for public worship.

Mr. Holeman resigned in 1855. The congregation was subsequently merged into that of Bastrop. Ten years afterward, in 1865, a parish was organized. Services were held in a school house.

On the 17th May, 1866, the parish was admitted into union with the Convention. There were then five communicants. The work during 1865 and 1866 was under the care of the Rev. T. B. Lawson.

In 1867, the Rev. William Miller, of Prairie Jefferson, united with Mr. Lawson in the care of the parish, each officiating once a month.

In 1868, Mr. Lawson surrendered the exclusive charge to Mr. Miller, who thenceforward officiated every other Sunday.

In 1873, the number of communicants were twenty-nine.

The Rev. Mr. Miller died in 1877. The Rev. Charles Stewart, of Bastrop, became rector in 1880. In that year the church was built. Mr. Stewart resigned in 1881.

In 1882–1883, the Rev. Oliver Wilson, of Bastrop, was in charge of the parish.

On the 29th November, 1884, the church was consecrated.

The Rev. R. H. Prosser, of Bastrop, had charge of the parish in 1883, resigning February 14, 1884.

The Rev. R. S. Stuart, also of Bastrop, took charge in 1886. In that year the congregation united with that of Oak Ridge in presenting the rector a horse. Mr. Stuart resigned in July, 1887.

In 1888, the Rev. E. W. Hunter, of New Orleans, took charge of the parish.



## ST. MARY'S CHURCH, WEST FELICIANA.

In November, 1854, the Rev. Caleb Dowe, being assistant to the rector at St. Francisville, was assigned to the duty of collecting a chapel congregation on the Little Bayou Sara. This he did, and so successfully that very shortly measures were adopted for building a church. In 1856, the ground and the bricks had been obtained, and a subscription list of three thousand dollars. The design of the chapel was to be after plans of Frank Wills, of New York.

Before the church was built, the services were held in a house once the dwelling of one of the proprietors of the estate on which it stood. In October, 1856, Mr. Dowe resigned, and the rector, Dr. Lewis, took charge of the chapel, as well as the parish church.

In 1857, the church was built. It was of brick, and in the Gothic style, with stained glass windows and a recess chancel, which was lighted by a triplet window. It was neatly carpeted, and furnished complete with eucharistic service, melodeon, etc.

A parish was organized in 1857, and the Rev. N. L. Garfield was called as rector March, 1858.

On the 25th April, 1858, the church was consecrated, and on 6th May, the parish was admitted into union with the Convention.

In 1861, there were five communicants. The Rev. Mr. Garfield resigned during the troublous days that followed.

In 1870, the Rev. Richard Johnson became rector. He reported the congregation, in 1871, "as small, and much scattered over a large extent of territory, much broken and provided with the very worst of roads." Services were then held once a month.

Mr. Johnson died January 7, 1872, and was succeeded in September of that year by the Rev. A. G. Bakewell, of St. Francisville.

Reporting in 1880, the rector said: "This parish has never failed before to meet its engagements to the rector, but the storm in September last so shortened the crop, that, with other misfortunes, the congregation had been unable to do as usual. Many

young people are growing up in this neighborhood, which is adding, and will still add, greatly to the strength of this zealous little church."

Mr. Bakewell resigned in January, 1884. From 1886 to date, the Rev. E. W. Hunter has given occasionable services. There are now twenty-three communicants.



## GRACE CHURCH, WATERPROOF.

Some time in the fifties, the Rev. James S. Green, of Jefferson county, Mississippi, held occasional services in Waterproof, but not until Christmas day, 1855, were regular services established, when the Rev. W. K. Douglas went there to reside.

Services were then held on alternate Sundays, and the evenings of each Lord's Day was given to services on the plantations. The Picanoe Place, of Kibbe & Shields; St. Peter's, of Dr. B. F. Young; Durango, of the estate of Rodney King; Point Place, of Mrs. Anne Lee, and the place of Mr. James Woods.

A parish was organized and was admitted to union with the Convention May 1, 1856, being represented by C. W. Elliott and Dr. T. D. McIlhenny.

Within a year a contract had been let for a neat Gothic chapel, after Upjohn's plans. The lumber was on the ground, when the river bank suddenly began to cave in and a panic ensued. The contractor had to be released, as his services, and all the lumber he could command, were required to remove and rebuild the threatened dwellings and stores. This disaster, together with an epidemic of yellow fever, determined the leading Church families to move away. This necessitated the resignation of the rector, and the last service was held May 2, 1858.

The senior warden of this parish was Oscar Kibbe, a man who was the whole soul of the enterprise; a man greatly beloved and very justly; an earnest and true friend of the Church.

Other representative men of the parish were Oscar Routh and H. R. Steele.

## ST. JOHN'S CHURCH, WASHINGTON,

In January, 1853, the Rev. A. D. McCoy visited Washington, baptizing several children.

On the 25th April, 1855, Bishop Polk, assisted by the Rev. John Woart, held service, the former baptizing a child.

On the 29th June, 1856, the Rev. David Kerr, rector at Opelousas, began regular services, twice a month, at Washington.

The congregation, in 1857, were desirous of securing a clergyman of their own, "an unmarried man," offering a liberal stipend to such an one, but they were unable to secure him.

Mr. Kerr resigned in April, 1857, and there were no regular services again until 1868. In the latter year, the Rev. Charles Morison, of Opelousas, revived the work and held semi-monthly services. He resigned March 1, 1870.

The Rev. J. H. Weddell took charge of the work in November, 1870. On the 20th March, 1871, during a visit of Bishop Wilmer, a parish was organized, and a subscription commenced for the erection of a church to be named, at the request of an excellent lady, whose heart had long sighed for the voice of sympathy in her seclusion, "St. John's in the Wilderness."

Mr. Weddell resigned in December, 1871, and was succeeded by the Rev. George R. Upton, August 1, 1872.

On the 25th November, 1872, the Bishop laid the corner stone of the church. A silver eucharistic service was used for the first time at this service. The service, like all others at that day, was held in the open air, on the site of the proposed church. The earlier services of the mission had been held in the Methodist Chapel, but the Church people had been thrust out of that synagogue.

The eucharistic vessels and a handsome stone font were a gift from the Morgan and Fisher families, of Philadelphia, to whom the parish has been largely indebted for means to erect the church, and for most earnest and loving thought at all times.

Among other large contributors were Dr. G. A. Taylor, Dr. T. A. Cooke, Capt. Crawford, Mr. Elbert Gant, who also gave the ground, Thomas C. Anderson and Charles Howard, of New



Orleans. The mechanics also donated very generously of their labor.

On the 26th November, 1872, the Bishop held service in a school house on the Waxia.

The frame of the church was completed during the winter and occupied.

The alms basin was purchased from the proceeds of the "bank" of little Lee Taylor, in memory of the blessings of his brief life here.

Mr. Upton resigned in 1873, and was succeeded July 13, 1873, by the Rev. P. Macfarlane.

On the 17th April, 1874, the parish was admitted to union with the Council.

Considerable prosperity marked the incumbency of the Rev. Mr. Macfarlane. There were twenty-one confirmed, and the number of communicants rose to forty-one. A mission was commenced August 16, 1874, on the Waxia, in a school house, under the name of "St. Stephen's Chapel," and services were maintained once, and sometimes twice a month. Seven persons were confirmed there at the visitation of the Bishop.

Mr. Macfarlane resigned in May, 1874.

The Rev. J. L. Arthurton had charge of the parish for a time in 1878, without being connected with the Diocese. He was the first resident clergyman in Washington.

The Rev. William Leacock was rector from the 1st January to the 1st July, 1880. He held one service on the Waxia, and none have been held there since.

The Rev. C. P. K. Coombe was rector from December 12, 1880, to December 12, 1883.

An ornate and comfortable rectory was built adjoining the church in 1881, at a cost of $1,700, of which amount Mrs. Fisher, "the friend of the church," secured $600, and the remainder was made up by the Ladies' Aid Society.

The Rev. C. C. Kramer became rector February 1, 1885. He resigned February 1, 1886, and removed to New Iberia, but has continued to this date to give occasional services.

The church was ceiled and completed in 1887. In this year, the parish was also so fortunate as to add to its membership Mr. Jonas W. Bailey, who had been so faithful a lay reader at Donaldsonville, and was then recommissioned for Washington.

## GRACE CHURCH, SIMMESPORT, ON THE ATCHAFALAYA.

THE Rev. Robert F. Clute held the first services for this parish, March 29, 1857. The parish was organized under the name of "Grace Church, Atchafalaya," April 25, 1857. There were fifteen communicants and "a large colored congregation."

The parish was admitted into union with the Convention May 7, 1857, and was represented by Charles Collins.

Mr. Clute resigned in 1858, and in 1859, the Rev. L. Y. Jessup became rector.

In 1860, the church was built at Simmesport. It was of brick, and cost about $5,000. The church was completed, except plastering and painting.

Mr. Jessup resigned June 1, 1860.

The church was destroyed by the Federal army during the Civil War.

On the 4th January, 1868, the Bishop held service in a school house in view of the ruins. He baptized two adults and five children. "A day to be remembered by those dear children, who had walked, with willing feet, nearly ten miles to receive holy baptism."

In 1870, the Rev. Richard Johnson, of St. Francisville, re-established regular services. He died January 7, 1872.

In August, 1872, the Rev. J. E. Brown, of Williamsport, took charge of the parish. It was expected at this time that the new church would be built at Belle Air, near the head of the river. The reports, therefore, for the parish for the years 1873 and 1874 bore the name of that place.

The services of the Church were also established in 1872, at the private residence of Mr. Taylor, twelve miles distant from Simmesport. In 1874, a neat and beautiful little church was built at Simmesport, at a cost of less than $500, of which amount $300 was given by Miss Catharine Wolf, of New York city. In 1876, regular services were also maintained in a small building appropriated to the purpose at Oakley, a plantation of Mr. Rogers.

Some time subsequent to this the Bishop authorized the sale of Grace Church. In 1883, the name of the parish was ordered omitted from the register.



## TRINITY CHURCH, CHENEYVILLE.

The mission at Cheneyville was an enterprise of St. James' Church, Alexandria, the eldest of her numerous daughters, under the then rector, Rev. A. D. McCoy, in 1856. A room was rented at Cheneyville, and fitted up at a cost of $250, and monthly services inaugurated.

In November, 1857, the Rev. N. C. Pridham became the assistant of St. James', and in immediate charge of the Cheneyville mission. The official acts, baptisms, etc., were, of course, recorded in St. James' register.

Mr. Pridham resigned in 1858, and it was then determined to make the mission independent.

The Rev. B. F. Mower was placed in charge in 1858.

On Monday, April 25, 1859, a parish was organized under the name of Trinity Church. The wardens were Dr. Samuel Slaughter and Gen. Montford Wells; the Vestrymen, Dr. W. Marshall, Thomas Helm, Dr. Kenneth Clark, Gen. P. Keary and Branch Tanner.

When the Bishop made his visit, April 28th, he found a rectory under way, subsequently finished at a cost of $2,700. He commended them for the wisdom displayed in beginning their construction with the rectory. It was a convenient, comfortable and attractive home. "Such evidences of sympathy and interest, on the part of the people, in them, bind the clergy to a measure of assiduity in the discharge of their duties, which might not be expected where there is less concern for the comfort of themselves and families manifested by those for whom they are expected to live and labor."

The rector had service for the servants every Sunday afternoon, either at Cheneyville, or at one of two plantations in the vicinity. In March, 1860, the sum of $4,500 was subscribed toward the building of a church adjoining the rectory and across Bayon Bœuf from the village from Cheneyville.

The corner stone of Trinity Church was laid June 14, 1860, by the Rev. A. D. McCoy. The church was constructed during the summer and fall. It was completed at a cost of over $6,000. It is a substantial brick building, Gothic in order, with a well proportioned tower, and its lines are remarkably attractive. Its

length is seventy-five feet, including the tower, and its width thirty feet. The chancel is recessed, measuring fifteen by fourteen feet. The seating capacity is for one hundred and seventy persons. The first service in the new church was held January 1, 1861.

In this year a valuable addition of eighty volumes was made to the parish library, "by one who is continually given to good works."

On Sunday, 7th April, 1861, the church was consecrated, and twelve white and thirty-one colored persons were confirmed. "This congregation," said the Bishop, "has now completed its arrangements for its permanent foundation, and very thoroughly they have accomplished it."

On the 1st May, 1861, the parish was admitted to union with the Convention.

The rectory was burned August 30, 1864, and Mr. Mower resigned not long afterwards.

In 1867, the Rev. Caleb Dowe, of Alexandria, ministered to the congregation.

In 1868, a stroke of lightning very severely damaged the tower and walls of the church. The Rev. Otis Hackett became rector in 1869. Within a year the church was thoroughly repaired, the grounds re-fenced, and a temporary rectory fitted up. Mr. Hackett resigned in October, 1871, and was succeeded in November of that year by the Rev. George R. Upton. He resigned November 1, 1872. During this year assistance to the amount of $425 was received from St. John's Church, Stanford, Connecticut.

In 1873, the Rev. A. N. Ogden, of Alexandria, took charge of the parish, and services were held once a month, until May, 1875, when he relinquished it to the Rev. Oliver Wilson.

A new organ was purchased this year for $200. In 1877, the parish received a donation of $421 28 from Mrs. Constance Meade, of New London, Connecticut, to pay for the repairing of the church; but it is recorded, that it was not the only evidence Trinity Church had of the kindness and devoted churchmanship of Mrs. Meade.

In 1879, the rector reported that the Sunday school, with C. J. Barstow as superintendent, was doing good work.

The Rev. Mr. Wilson resigned March 31, 1881, and was succeeded April 6, 1881, by the Rev. R. C. Cleburne.



The cemetery was greatly beautified in 1882 by the addition of several fine monuments. The church and yard give evidence on every hand of the loving care of the worthy rector.

HOLMESVILLE.—A mission was inaugurated by Mr. Pridham at Holmesville, at the same time that he began work at Cheneyville, November, 1857. The service was held monthly.

Mr. Pridham resigned, and was succeeded by the Rev. B. F. Mower. The service was now changed to a week day. In 1861, it was reported that an eligible spot had been selected for a church and rectory, and subscriptions had been made to the amount of $2,300 towards the church building.

The Civil War that followed obliterated this mission.

Services have been held in Holmesville in subsequent years by the Rev. Messrs. Upton, Ogden and Wilson, but no permanent lodgment has been made. In 1887, a mission was opened at Bunkie, and it is hoped that it may gather into it the remnants of the Holmesville congregation.

EVERGREEN.—Mr. J. B. Wilkinson, Jr., a candidate for Holy Orders, then resident in the neighborhood of Evergreen, was chiefly instrumental in opening this mission in 1871. A Sunday school was established, and the service regularly read in the Academy until the arrival of the Rev. Mr. Upton at Cheneyville, who then took charge of the mission.

The Bishop visited Evergreen February 20, 1872, and confirmed ten persons. Mr. Upton resigned in 1872. Subsequently, to-wit, from May, 1875, to March 31, 1881, the Rev. Oliver Wilson, of Cheneyville, conducted services in Evergreen. In 1877, there was contributed $100 towards the purchase of an organ.

In 1887, the Rev. R. C. Cleburne opened a mission at Bunkie. The Church people of Evergreen united with that congregation, taking the organ with them.

NORTH BEND.—In 1874, Mrs. H. M. Keary established at her residence a Sunday school for colored children, which has since been maintained.

BUNKIE.—St. Barnabas Mission was established in June, 1887, by the Rev. R. C. Cleburne. Situated at a convenient distance between Holmesville and Evergreen, it has absorbed those missions, and already exhibits signs of vigorous growth. One service a month, which was at first established, was soon found insufficient, and a semi-monthly service was instituted, and has been so maintained.

## ST. JOHN'S CHURCH, MINDEN.

On Wednesday, June 29, 1853, Bishop Polk held services in Minden, and also on the day following, in the Methodist chapel. He baptized four children. There were there "some strong friends of the Church, chiefly from England," who were very anxious for its establishment.

In 1857, the Bishop reported the organization of parishes at Minden and Homer, "under the charge of the Rev. J. Reynolds, of the Diocese of Pennsylvania, who has not yet been transferred." This is the only record of any work there, Mr. Reynolds having failed to make a report.

On the 8th April, 1870, Bishop Wilmer officiated in the Methodist chapel. A beautiful lot and more than $2,000 had been contributed towards building a church, "and also," said the Bishop, "several hundred dollars for a chapel, twelve miles distant." There is no further record of that chapel.

In Jan., 1872, Rev. Dr. Lawson began to hold regular services.

In 1873, a contract was made for a church, after plans by S. B. Haggart, of New Orleans. There is a recess chancel, spire and tower, seventy-seven feet high, surmounted by a cross. The style is Gothic. The seating capacity is two hundered and fifty. There was contributed for the building, $4,000. The communicants then numbered six.

The parish made application to the Council of 1873 for admission, but, for some unexplained cause, the rector sought and obtained permission to withdraw it. It has never been renewed.

Dr. Lawson resigned November 1, 1873.

On the 2d February, 1874, the church was consecrated, court having adjourned and the stores being closed to enable the Vestry and others to unite in the solemnities.

From April, 1874, to January, 1875, the Rev. George R. Upton was in charge of the parish. For some months following, until September, 1875, the Rev. B. T. H. Maycock was rector. Thence onward to 1888, the Rev. Dr. Dalzell, of Shreveport, has given occasional services, but recently the Rev. W. T. Douglas has taken charge of the parish.

The remoteness of Minden from other centres, and its deficiency of independent power, may be assigned as the causes of its lack of regular clerical ministrations.



## CHURCH OF THE NATIVITY, ROSEDALE.

About the time of the festival of Christmas, 1858, the Rev. John Philson settled at Rosedale and began regular services, on Sundays, in the chapel on the plantation of Mrs. A. M. Dickenson, and other days in the Presbyterian house of worship, the only one then in the place. A Sunday school was at once formed.

On the 16th April, 1859, a parish was organized with Joseph B. Woolfolk as senior warden; John S. Whitney, Jr., as junior warden; Jesse Hart, Theodore Johnson and Henry R. Slack, Vestrymen.

An arpent of land in the village was given by Dr. George W. Campbell, April 22, 1859, as a site for a church and rectory, and for educational purposes. The church edifice was at once commenced. It was intended to be a Gothic frame edifice, with stained and enameled glass windows, capable of seating one hundred persons, and the cost to be about $2,000. Messrs. Joseph B. Woolfolk, Jr. and William Patrick presented a set of sacramental plate, of the value of $139, and J. Walter Stillwell and Sarah J. Woolfolk gave a set of desk and altar books, valued at $34. There were five communicants. Services and Sunday schools for the negroes were at the same time instituted on the Woolfolk and Slack plantations.

On the 6th May, 1859, the parish was admitted into union with the Convention, being represented by ex-Governor Henry Johnson.

During the year 1859, the church was completed, and becomingly furnished in every particular; the pews were cushioned, the floors carpeted, the altar richly covered, and the chancel supplied with a Bishop's chair and other seats; also a font proper, of stone, with cover. Mrs. E. Woolfolk presented a pipe organ of ten stops, and one octave of pedals, built by Pilcher; and Mrs. Mary Hart gave a surplice, stole, etc. The church lot was fenced in and planted.

On 22d April, 1860, the church was consecrated.

During the year 1860, a neat, frame rectory, with suitable out buildings, was erected on the church lot.

The rector officiated until July, 1861, when he obtained a leave of absence.

The Rev. H. T. Lee officiated occasionally until early in 1863, when the rector resumed his work.

Through the gloomy days of the Civil War, the services of the Church were maintained almost uninterruptedly, although the rector was absent as a private soldier at the front. The country about Rosedale suffered severely, not only from the passage of hostile detachments, but also from overflow, a calamity that has been of frequent occurrence until a few years since.

In 1867, the affairs of the Church were very gloomy—four years of overflow had forced the congregation into a struggle for the bare necessaries of life, and the rector was compelled to relinquish his cure.

On the 15th February, 1870, the Bishop found there "a little flock, steadfast in faith." For several months then past, the Rev. Mr. Dillon, of Bayon Goula, had been visiting them on each alternate Tuesday. In that year, the Rev. Richard Johnson took charge of the parish. Services were held on the third Sunday of each month. Mr. Johnson died January 7, 1872.

In 1872, the Rev. John Philson resumed the rectorate, holding up the banner of the parish amid storm and disaster until February, 1882, when he resigned. In 1881, there were eighteen communicants. The great flood of 1882 drove many from their homes, and in 1883 but four communicants remained. In that year, it was proposed to consolidate the parish with that of Cavalry, Livonia, and to remove the Church of the Nativity to Maringouin Station.

There were then no regular services until Easter Day, April 25, 1886, when the Rev. R. H. Prosser, of Mansfield, began regular monthly services. These he maintained until April, 1887, when he was succeeded by the Rev. W. T. Douglas, also a Diocesan missionary. The parish has been represented in the Councils of the Diocese by Henry Johnson and Henry R. Slack, the latter, five times.



## CALVARY CHURCH, LIVONIA.

In 1859, the rector at Rosedale, Rev. John Philson, commenced monthly services at Livonia. They were held in a Methodist chapel.

In 1860, the Rev. Henry T. Lee took charge of the work. A parish was organized and admitted into union with the Convention, May 1, 1861.

Considerable success was attained in procuring subscriptions for the erection of a church. There were eight communicants.

In 1872, the parish, being practically extinct, was dropped from the register.

In 1877, the Rev. A. G. Bakewell, of St. Francisville, revived the work, and on the 20th February, 1878, thirteen persons were confirmed.

In 1878, Mr. Philson resumed the charge of Livonia, retaining it until February, 1882.

In 1883, it was proposed to consolidate with Rosedale, by removing the church of the latter parish to a point equidistant from its site and Livonia. This project has been under discussion to the present time, and although never accomplished so far as the church edifice is concerned, yet all official acts of the clergy, for the people of Livonia, have been recorded under the report from Rosedale.

## CALVARY CHURCH, NEW ORLEANS.

In 1860, Charles Briggs, Oscar Roubieu, Henry Rodewald, Alexander Montgomery, J. M. Davidson, ex-Governor Henry Johnson, and others, united in an effort to establish a new parish in New Orleans, and invited the Rev. John Fulton to become their rector. At the request of Bishop Polk, several times repeated, he accepted the invitation.

Lots on Prytania street, corner of Conery, were purchased at a cost of $5,500, and a neat frame structure erected thereon, at a further cost of $4,000. About the 1st December, services were commenced.

On the 1st May, 1861, the parish was admitted to union with the Convention.

In October, 1862, the rector left the city, by military order, and in December, 1863, the Vestry advertised the property for sale, on account of the urgency of their debts. In April, 1864, the property was sold to the Rev. W. C. Hopkins and associates, for $3,000, they assuming the indebtedness, amounting to nearly $11,000 more.

Services were recommenced May 21, 1864. Within two years $5,000 was paid on the indebtedness, and the number of communicants increased to one hundred and two. Altar linen and carpeting were presented by Mrs. Acosta and Mrs. Frederic Goodridge, of New York, and a rectory was built in the rear of the church, on Conery street.

Mr. Hopkins resigned October 12, 1866, and was succeeded in November, by the Rev. D. S. Lewis, D. D.

In 1870, the health of the rector being much impaired, he was compelled to ask for a leave of absence, and January 8, 1871, the services were placed in the hands of the Rev. Herman C. Duncan. During the summer, a large part of the indebtedness was paid. The incumbent was authorized to establish a parochial school. This he did, and successfully conducted it as trustee until July, 1872. Mr. Duncan resigned October 15, 1871, on the return of the rector.

Dr. Lewis resigned in 1872, and the Rev. A. S. Clark had charge of the parish for a short time.



In December, 1872, the Rev. Sprnille Burford took charge of the parish. The church had been raised during the summer, and a room arranged beneath it. This again involved the parish with a burdensome debt.

In 1875, the rectory was enlarged, the church painted, and a new fence built.

The Rev. Mr. Burford resigned April 22, 1877, and the Rev. C. W. Knauff became rector, October 15, 1877. He resigned in May, 1879.

The Rev. A. S. Clark returned to the charge of the parish November 2, 1879. He resigned June 30, 1881.

On the 22d October, 1881, the Rev. W. K. Douglas, S. T. D., became rector. In 1882, a pipe organ was purchased at a cost of $600.

In 1885, Christ Church parish sold their property on Canal street, and purchased lots in the immediate vicinity of Calvary, with a view of building thereon a new church. It was, as a consequence, deemed inexpedient to carry on the work at Calvary any longer. The building was rented to Christ Church parish, and was occupied by them during the building of their new church. St. John's Church being then vacant, a species of consolidation was thought advisable, and the rector of Calvary transferred the Sunday services thither. A large portion of the congregation followed. Dr. Douglas resigned in March, 1886.

The property of the parish was sold in April, 1888.

The parish was represented in the Councils of the Diocese, four or more times, by Dr. Heber Smith, four times; Henry Haskell, twelve times; J. H. Keep, four times; Edward Phillips, four times; George Palfrey, eight times; C. E. Black, four times, and J. Y. B. Haskell, four times.

## EMMANUEL CHURCH (JEFFERSON CITY). NEW ORLEANS. ST. MARK'S AND ST. GEORGE'S CHURCHES.

A PARISH was organized in Jefferson City, November 1, 1860, with the Rev. L. Y. Jessup as rector. The congregation worshipped in the town hall, on Magazine street, corner of Berlin street. B. J. West was the first senior warden, and so continued until the dissolution of the parish.

On the 1st May, 1861, the parish was admitted into union with the Convention.

The services were discontinued about June, 1862, when the rector was exiled by the military authorities. They were not revived until November, 1865. Of the Vestry, only the senior warden remained.

In 1866, six lots were purchased at the corner of Soniat and Camp streets, and a neat and substantial church was erected. Mr. Jessup resigned in 1868.

On the 29th November, 1869, the Rev. Herman C. Duncan took charge of the parish. There were but seven adults in church that day to welcome him. The Sunday school was under the very efficient management of Dr. Wm. E. Jervey.

In 1869, Jefferson City was annexed to New Orleans.

Mr. Duncan resigned February 15, 1870. He left eighty-eight communicants. A heavy and pressing debt was also paid during his incumbency.

On the 1st March, 1870, the Rev. Charles Morison became rector. A proposition to change the site of the church had been made during the incumbency of Mr. Duncan, and his resignation was tendered for the reason that he was unwilling to lead a faction in the parish. The agitation was, however, continued, and in the fall of 1870 a part of the congregation determined to separate and form a new parish. The rector resigned January 1, 1881, to head the new movement.

In May, 1871, the Rev. Charles Ritter became rector. He resigned December 16, 1872, and was succeeded by the Rev. Edward Fontaine, February 23, 1873.



It was in this year that the two congregations reached the height of their prosperity, so far as numbers go, Emmanuel having forty-five communicants and St. Mark's one hundred and nine, or one hundred and fifty-four in all.

On the 25th March, 1874, representatives of Emmanuel met representatives of St. Mark's, in Calvary Church, the Bishop presiding. The result of the conference was an agreement to disband both the old parishes and to consolidate under a new name, St. George's.

The representatives of Emmanuel Church in the Councils of the Diocese, were B. J. West, four times; S. L. Hill, three times; Theodore Duval, Dr. Wm. E. Jervey, twice; Dr. S. R. Chambers, Thomas B. Bodley, Robert W. Young, George G. Garner, twice; Dr. George W. Tucker, three times, and Jesse Fettis.

ST. MARK'S.—On the 1st January, 1871, the congregation met in the Sixth District High School for girls, corner Napoleon avenue and Magazine street, with the Rev. Charles Morison as rector. There were sixty-five communicants.

During the year lots were purchased at the corner of St. Charles avenue and Valence streets, and a small, but pretty, frame church was built. A stone font was presented by E. A. Burke.

The parish was admitted into union with the Council April 20, 1871. Mr. Morison resigned in July, 1873, and on the 24th August, 1873, was succeeded by the Rev. Herman C. Duncan.

As above related, the parish was consolidated with the parent church in March, 1874. In making his final report, the rector desired to place on record "his unqualified approbation of the earnestness and zeal of his parishioners."

The parish was represented in the Councils of the Diocese by R. W. Young, twice; John F. Lowe, three times; C. H. Allen, twice; Thomas Mason, John Clifton, and R. L. Preston.

ST. GEORGE'S.—This parish was organized March 16, 1874, and had for its parishioners those of the old Emmanuel and St. Mark's Churches. Emmanuel Church was encumbered to its value, and only a part of the congregation accepted the decision of their representatives. St. Mark's was also encumbered with debt up to its value, but all of its congregation united with St. George's. The Rev. Mr. Duncan was invited to take charge of the united congregation, and held the first service Thursday, April 2, 1874. He received nine communicants from Emmanuel and

sixty-nine from St. Mark's. The property of Emmanuel was abandoned and subsequently sold for its debt to the First Evangelical Lutheran congregation. The amount received, above debt and cost, was only $25 20. The real estate of St. Mark's was relinquished to the holder of the mortgage notes, with the understanding that the church should be moved and all things thereto pertaining. Mr. Amos T. Collins offered the use of a lot without rent for a term of years at the corner of Napoleon avenue and Pitt street, and thither the church was moved. There the new congregation started free from debt. Much money had been sunk on Emmanuel and St. Mark's Churches. Their history should stand a warning against debt. Interest, if heavy, will destroy any enterprise. Unfortunately, it is a lesson that even St. George's failed to learn.

The parish was admitted into union with the Council April 17, 1874.

On the 28th June, 1874, a mission was started at Carrollton, and services were held every Sunday evening in a German church as long as Mr. Duncan remained rector.

In 1875, the rector said that "he desired to acknowledge a most ready and efficient support from his parishioners, but without detracting in any respect from the commendation so justly the due of their elders, he would specially acknowledge the invaluable assistance rendered him by the St. Agnes' Guild, an association of the youth of the parish. He felt that he was not saying too much when he asserted, that the present prosperity of the Church was largely the result of the labors of the Guild, and without its members, much of the brightness and the glory of the parish would be extinguished, and the rector lose a chief element of the pleasure he experienced in being placed over the congregation." And now, after all these years, that same priest would reiterate those words—he feels them now as then, and for those dear boys and girls, with thirteen years added to their lives, though some have fallen asleep, he seeks occasion to express his love.

Mr. Duncan resigned October 10, 1875, leaving eighty communicants, and was succeeded by the Rev. B. T. H. Maycock December 10, 1875.

In 1875, an organ loft was built in the church. Mr. Maycock resigned December 1, 1876, and was succeeded, January 7, 1877, by the Rev. George R. Upton. He found but forty communicants.



In 1876, the chancel and aisles were carpeted. On Easter Day, 1877, the Sunday school presented the Church with a white marble altar cross.

In 1879, the lots corner St. Charles avenue and Cadiz street were purchased, and the church building moved thereon. This placed the parish in debt $2,100.

Mr. Upton resigned December 11, 1882. On the 1st January, 1883, the Rev. John Philson became rector. He died June 3, 1883. On the 15th July, 1883, the Rev. S. M. Wiggins took charge of the parish. He resigned July 13, 1884, and was succeeded, July 15, 1884, by the Rev. A. Kinney Hall. He resigned June 11, 1885, and 6th December, 1885, the Rev. A. J. Tardy became rector.

Under the incumbent, the number of communicants has doubled, and is now seventy-three. Many improvements have been made on the church, and its prospects seem to brighten.

The parish has been represented in the Councils of the Diocese by R. W. Young, seven times; E. Thompson, three times; John F. Lowe, twice; B. T. Walsh, ten times; Dr. L. C. Tebo, four times; Samuel Snodgrass, five times; W. E. Clark, four times, and by others, on single occasions.

## CHURCH OF THE INCARNATION, AMITE.

In 1844, the Rev. R. H. Ranney officiated twice at the Presbyterian Chapel, Amite, but there does not appear to have been any service of the Church after this for twenty-five years.

On the 7th February, 1869, Bishop Wilmer visited Amite and Arcola, baptized seven children and one adult and confirmed one person.

In 1869 or 1870, the Rev. Edward Fontaine held several services.

In January, 1871, the Rev. Henry Forrester began to hold a monthly service. A parish was organized February 25, 1871, under the name of the Church of the Incarnation. A fund had been previously started for the erection of a church, and three lots had been donated by Mr. Bach for the purpose.

The parish was admitted into union with the Council April 20, 1871, being represented by Henry S. Addison.

On the 16th December, 1871, the Rev. Herman C. Duncan became rector. Work on the church was soon afterwards commenced, and a very pretty church was erected, at a cost of about $1,200. The interior woodwork was all dressed lumber; the chancel furniture of magnolia wood, and the pews of cherry and gum. A valuable eucharistic service of chalice and paten was purchased, made of the gold and silver offerings of the people. A font was presented by St. Peter's Church, Brooklyn, New York.

The Church was also the recipient of considerable assistance from Christ Church, New Orleans.

Mr. Duncan resigned August 17, 1873. During the absence of the rector, the lay reader, Alex MacKay, read service and did much good work.

The parish was in charge of the Rev. R. S. Stuart, from January to March, 1875. On the 29th June, 1875, the Rev. W. C. McCracken became rector. He resigned December 12, 1875. In May, 1876, the Rev. Mr. Stuart resumed the charge, resigning it in November, 1877.

On the 1st January, 1878, the Rev. L. D. Brainard became rector. He resigned in 1880, and was succeeded by the Rev. A. S. Clark July 1, 1881. He resigned July 17, 1882. The Rev. Edward Fontaine returned to the parish January 1, 1883, and relinquished it March 18, 1883.



In 1885, the Rev. E. W. Hunter of New Orleans, began giving services to Amite. On the 17th January, 1886, the Rev. John Gordon became rector. He resigned in June, 1888, and was succeeded by the Rev. W. C. Barnes, of Hammond, October 24, 1887. His services have been on Wednesday nights only.

Arcola.—The work at Arcola was embraced in that at Amite until 1872. On the 11th March, 1872, the Rev. Mr. Duncan organized it into an independent parish, under the name of St. Jude's Church. The object of this was for the purpose of having a corporation, to hold title to a piece of property which it was expected would be donated.

On the 10th April, 1872, the parish was admitted into union with the Council.

In 1874, the object of the corporation having failed, on the suggestion of the then rector, the name of the parish was dropped from the register, and the work was remitted to its former standing as a part of that of the Church at Amite.

In 1879, the rector reported the prospects very good, owing to large accessions by immigration.

In 1885, the Rev. E. W. Hunter made this work again an independent mission, naming it St. Andrew's Mission. About this time an organ was purchased; Miss Parmelee presented a silver eucharistic service, and Mrs. Edgill donated several appropriate cloths.

The Rev. Mr. Gordon was in charge of this mission from April 26, 1886, to a date in 1887.

Houstonia.—In 1872, the Rev. Mr. Duncan found at Houstonia, or the Southern Car Works, a Sunday school chiefly under the care of Miss Florence Gookins and Miss Raoul, her half sister. His first service was on the 17th December, 1871. Not long after Mr. Duncan's resignation, numerous removals necessitated the abandonment of this mission.

Tangipahoa.—The Rev. Mr. Duncan held the first service at Tangipahoa, June 30, 1872. Services have not been maintained since his resignation, August 17, 1873. The mission was called St. Timothy's.

UNION LANDING.—Services were held at this place during the rectorate of the Rev. Mr. Duncan. The first service was on the 29th September, 1872.

TICKFAW.—What is said above of services at Tangipahoa, is equally applicable to Tickfaw. The first service was held April 21, 1872.



## CHURCH OF THE HOLY COMMUNION, PLAQUEMINES.

IN 1830, Bishop Brownell said, while in New Orleans, "Judge Dutton, of Plaquemines, desired me to send to his vicinity a clergyman (who would be willing to receive a few scholars), with an assurance that he would be liberally supported."

The next record is made fourteen years afterward, when, in 1844, the Rev. R. H. Ranney reported holding service there.

Then there is another gap, this time of twenty-five years, when the Rev. Mr. Dillon-Lee, of Bayou Goula, made an appointment for regular services, and maintained them at 4 P. M., every Sunday evening.

Plaquemines enjoyed its first Episcopal visit on the 3d March, 1869.

In 1870, a parish was incorporated under the name of "Emmanuel Church, Plaquemines." There were then six communicants. A subscription was made to build a church. Mr. Dillon-Lee resigned in 1872. His father was to have succeeded him, but was unable to do so, "owing to those who took the most interest in the church having removed to a distance."

Then there was another long drouth unblessed with the dews of clerical ministrations. In 1876, the Rev. John Philson held a service. In 1883, the Rev. R. S. Stuart began to hold regular services. In 1885, the foundation of an establishment was laid in the purchase of a lot for $450, and the collection of $940 for a building.

In 1886, the Rev. S. M. Wiggins, of New Orleans, took charge of the mission.

In 1887, the church was built. "It is a neat frame edifice, in Gothic style of architecture; the interior ceiled with natural woods and finished in oil. The chancel contains all the necessary furniture; has also a neat, decorated window, all in good taste and design." The cost was $2,000.

CONVENT.—The Rev. Mr. Dillon Lee said, in his report of 1870, "I have also visited the parish of St. James, and held service several times at the house of Dr. Palmer, about two miles beyond the convent. There is a prospect of a church being built in this neighborhood shortly."

## ALL SAINTS' CHURCH, PONTCHATOULA.

A Sunday school was established in September, 1869, chiefly through the efforts of Mr. S. M. Wiggins, now a clergyman. The first service of the Church held by a clergyman was celebrated in February, 1871, and services were sustained for several months by the Revs. C. W. Hilton and J. S. Harrison, both of New Orleans.

The parish was admitted into union with the Council April 20, 1871, being represented by S. M. Wiggins.

On the 7th January, 1872, the Rev. Herman C. Duncan took charge of the parish. It was incorporated in March, 1872. There were then two communicants.

Every effort was made to raise means to build a church. It was a frequent occurrence to see Mr. Wiggins on the streets of New Orleans, freighted with fowls and eggs "contributed for the church." Seed was given the children of the Sunday school, was sown and cultivated by them, and a half bale of cotton made. By such means a small Gothic church was built, with a capacity of ninety seats. The first service in the new church was held March 23, 1873.

In that year the name of the parish, which had heretofore been "Annunciation," was changed to "All Saints."

Mr. Duncan resigned August 17, 1873.

The Rev. Robert S. Stuart was in charge from May, 1876, to November, 1877. The communicants rose to eight in number in the latter year.

In 1878–1879, the Rev. L. D. Brainard gave occasional services.

In October, 1887, the Rev. W. C. Barnes renewed the work. He found but one communicant, an aged lady.

WELL'S FERRY.—On the 1st December, 1872, a mission was opened at Well's Ferry, on the Tangipahoa river, and a Sunday school established at the residence of Mrs. Gosselin. It was named "Advent Chapel." After the resignation of Mr. Duncan, this mission was suspended and has not since been resumed.



## ST. ANNA'S CHURCH, NEW ORLEANS.

THE history of St. Anna's Church, as such, begins in 1869, but inasmuch as it was built upon the foundation, metaphorically speaking, of St. Peter's Church, reference should be had to the sketch of that parish, and it should be read in connection with this.

When it was found expedient to remove the place of service from the old St. Peter's Church, it was thought best that a new organization should take charge of the work. The proceeds of the sale of the old property were invested in two lots of ground on Esplanade avenue, between Marais and Villeré streets, and were presented to the new St. Anna's. Then Dr. Wm. Newton Mercer proposed to undertake the entire expense of the building of a church, and this he did at a cost of $10,000.

The church was completed about the 1st December, 1869. On the 3d of that month the parish was incorporated, and on the 9th, the church was consecrated.

The Rev. John F. Girault, who had rendered such long and faithful service to the congregation in old St. Peter's, became the rector of the new organization, and has continued the able, efficient and much loved pastor of this prosperous parish.

Dr. Mercer, one long known and honored in the Church in New Orleans and in the South West, also gave the rental of a store as a perpetual endowment for the parish.

There were transferred from St. Peter's one hundred and forty-eight communicants.

The parish was admitted into union with the Council May 26, 1870, being represented by J. B. Robertson, Theodore F. Thieneman, James T. Butler and A. J. Lewis.

A parish school was opened in October, 1870, with Miss A. M. Mortee as principal, and the Misses Niven and Hamilton as assistant teachers.

In 1872, a choir loft and gallery was erected, the windows furnished with blinds, and the chancel painted and lettered.

A disastrous fire, converting block after block of the city to ashes, swept away St. Anna's on the morning of the 1st December, 1876.

The congregation then went to worship in the Hall of Perfect Union Lodge, F. and A. M., on Rampart street, between Main and St. Philip streets, free of expense.

The church was insured, but the organ, font, bell, and all the furniture were uninsured, and they were lost.

The foundation of the new church, on the site of the old one, was laid about February 1st, 1877, the corner stone being placed in position March 6th. The new church is a pure Gothic structure, with tower and spire. The architect was William A. Freret.

The first service was held in the beautiful new structure September 2, 1877.

In 1879, the children of the parish, of their own motion, and by their own efforts, caused to be erected a very chaste and beautiful tablet to the memory of Bishop Wilmer.

Time and again the reports from this parish speak of the wise government and efficiency of the superintendent of the Sunday school, James T. Butler, and its teachers, of the good and helpful works of the Ladies' Aid Society and of the Young Ladies' Guild.

The church was consecrated May 30, 1886.

The present number of confirmed persons in the parish is four hundred and fifty, and there are two hundred and fifty-nine pupils in the Sunday school.

The parish has been represented in the Councils of the Diocese by J. B. Robertson, Theodore F. Theineman, three times; James T. Butler, eight times; A. G. Lewis, eighteen times; Thomas Kelly, five times; A. S. Clark, C. W. Washburn, David Hughes, three times; John Houlgrave, ten times; John Butler, twice; Albert Baldwin, twice; James H. Black, six times; N. Sartorius, P. L. Girault, W. W. Girault, three times; Samuel Thompson, P. M. Scheidan, Joseph P. Hornor and Daniel Edwards.



## TRINITY CHURCH (BRASHEAR (MORGAN CITY.

In the spring of 1870, the Rev. Herman C. Duncan did some parochial work, but held no public services. On the 13th November of that year, Bishop Wilmer held the first public service.

In 1874, the Rev. Edward Fontaine established regular services. A parish was organized April 5, 1874, under the name of "Trinity Church." A thriving Sunday school was conducted in the school room of a young lady. Mr. Fontaine resigned after a brief rectorate.

In 1875, the Rev. George R. Upton held one or two services in an old "Union Church." Mr. Upton called the work "St. Augustine's Mission."

In 1876, a lot was purchased. For this purpose, Mrs. Francis E. Lawrence gave a hundred dollars, and the remainder had been collected by means of entertainments and otherwise, by Mrs. Griffiths and her daughter, now Mrs. E. B. Mentz. The name of the town was changed to Morgan City.

In December, 1877, the Bishop concerted measures for the erection of a school house, which would be used for divine worship on Sundays. Subscriptions for this purpose were obtained, chiefly at the personal solicitation of the Bishop, from the administrators of the Morgan Railroad in New Orleans, and its representative in New York. Mrs. C. A. Whitney, of New Orleans, gave a small organ, and Mrs. J. J. Astor, of New York, contributed $25. The result was, the erection of a very neat building, the congregation returning to its old name of "Trinity Church."

From this time until 1880, occasional services were rendered by the Revs. R. S. Stuart, Charles Stewart, Dr. Hugh Miller Thompson and the Bishop. The Rev. Mr. Stuart procured a colored glass window for the church. Since 1877, Miss Lydia Lee Lawrence had struggled to keep together a small number of children in the Sunday school. For a long time she had but two pupils; she has now from ten to fifteen. Sometimes she has had the assistance of Mrs. C. S. Peaslee and Mrs. Mentz. She is now regularly assisted by Miss Addie Harris.

The Rev. L. Y. Jessup began regular monthly services July 1, 1880, and continued them until March, 1882. In 1885, the Rev. E. W. Hunter, of New Orleans, began to conduct the services and has so continued.

The congregation has recently purchased a new organ, and a movement is on foot to supply the church with pews and to adorn the sanctuary.

In August, 1888, there was given to the chapel a memorial altar, cross, altar lights and vases. These ornaments were the gift of Dr. and Mrs. C. S. Peaslee, in memory of their only child, now at rest.



## ST. JOHN'S CHURCH, NEW ORLEANS.

St. John's Church was built in 1871. The first senior warden was William C. McCracken, afterwards a priest of the Diocese. The Church was largely indebted to the Rev. Dr. Harrison, who devoted his time and labors, without stipend, to its infant growth and edification. The Rev. C. B. Champlin became rector in December, 1871, but remained in charge only a short time. During his incumbency, Trinity Church, having purchased a new altar, presented the old one to St. John's.

In the building of the church the parish was unfortunate with its contractor, and unexpected mechanics' liens had to be paid. This involved a heavy indebtedness, which has proved a great incubus to the parish. Through a long term of years, the greater part of it has been slowly liquidated, but what remains is still a bar to the prosperity of the congregation.

On the 3d November, 1873, the Rev. A. J. Tardy took charge of the parish.

In 1874, the parish made application for admission into union with the Council. The Committee to whom the application was referred, reported some informality, the result of an error, and expressed the hope that it would not deprive St. John's of the benefit and privilege sought. There was no resolution attached to the report, and the Council never voted on the subject, while St. John's has never pressed the application.

In 1874, Christ Church took charge of St. John's as a chapel. This management continued but a little time, and the parish resumed its independent position.

The parish greatly prospered under the care of Mr. Tardy. The congregation largely increased; the number of communicants was one hundred and twenty-six in 1877. The people worked with zeal and devotion, and a large amount of good was accomplished. An incident worthy of notice occurred about this time: a youth, trained in the Sunday school from its foundation, had accumulated from his earnings the sum of two hundred dollars, which he generously advanced to the Church without interest or conditions, enabling the Vestry to cancel a mortgage of $500.

Mr. Tardy resigned January 1, 1879. By April, the number of communicants had fallen off to thirty, and has never since gone beyond that number.

In 1879, the Rev. Charles Stewart became rector. He resigned the same year, and was succeeded by the Rev. Edward Fontaine, LL. D., November 2, 1879. The superintendent of the Sunday school, at this time, was Dr. C. N. Chandler, and E. W. Hunter, Jr., afterwards a priest, was a zealous worker in all Church affairs. Dr. Fontaine resigned in April, 1880.

In December, 1880, the Rev. A. J. Tardy returned to the parish, but he found that most of the Church people who had once attended St. John's had moved away. The field of labor was discouraging—all his efforts were fruitless—and so, April 15, 1881, he resigned.

In 1881, the Rev. S. M. Wiggins took charge of the parish. In 1883, Thomas Hall was superintendent of the Sunday school. Mr. Wiggins resigned in 1885. In that year, the rector of Calvary Church, Rev. Dr. Douglas, transferred the services of that Church to St. John's, and continued so to minister for about a year, resigning in March, 1886.

The Rev. R. S. Stuart was rector from March to October, 1886. Since the latter date, the parish has been indebted for services to the Rev. Dr. Goodrich and to the Rev. Oliver Wilson.

The Vestry of St. John's Church is: Thomas Hall, senior warden; J. Y. B. Haskell, junior warden; G. H. Wright, W. H. McKnight, H. C. Andrews, C. S. Adams, W. C. Wilson, Jr., Vestrymen.



## GRACE CHURCH, HAMMOND.

On the 24th March, 1872, the Rev. Herman C. Duncan established the services of the Church at Hammond. There had been for some years a Sunday school in operation, but not in connection with the Church. Mr. Duncan went to Hammond on invitation of the people. On the occasion of the first service, as above stated, arrangements were made to have the Sunday school of twenty pupils come under the tutelage of the Church. There were then two communicants, Mrs. Cate and her sister, Miss Waterman.

In 1873, the rector wrote to the Board of Missions, offering to see that a church was built if he should receive $500. The notice was published in the "Spirit of Missions," and elicited a response. A lady, through the Rev. R. C. Rogers, sent the amount asked for. This was the beginning of the beautiful little church that adorns the town. For the church, Mr. C. E. Cate donated the ground, sufficient for burial purposes, and gave a liberal amount in cash and materials; Christ Church, New Orleans, gave the iron window sash and stained glass, then recently removed from her chancel.

The Rev. Mr. Duncan resigned August 17, 1873. There were then six communicants. Occasional services were held in 1875 by the Revs. Messrs. McCracken, Burford and Wingate, and by Bishop Adams.

The first service in the new church was held by Bishop Wilmer March 12, 1876. All had helped in its construction; the boys had fetched the brick from the brick-yard; the girls had formed themselves into a sewing circle. Thereafter, service was held every Sunday until 1881.

On the 6th February, 1876, the Rev. R. S. Stuart became rector. He resigned in November, 1877, and was succeeded in December, 1877, by the Rev. L. D. Brainard. He resigned in March, 1878.

From 1878 to 1881 there were occasional services conducted by the Rev. Dr. Hedges, and Revs. Messrs. Tardy, Dowe, Frank Thompson, Upton and Stewart.

On the 3d July, 1881, the Rev. A. S. Clark became rector. He resigned in June, 1882. In February, 1883, the Rev. Edward

Fontaine, LL. D. took charge of the mission. He resigned in the following April.

In 1883, a gentleman of Boston gave fifty dollars towards the purchase of a bell, and Trinity Church, Boston, rendered "timely assistance."

The Rev. S. M. Wiggins held a service in November, 1884, and the Rev. E. W. Hunter four services in 1884 and 1885.

The Rev. John Gordon was rector from January 17, 1886, to June, 1887.

In 1887, the church was thoroughly repaired, having been seriously damaged by a wind storm.

The eucharistic vessels of the mission were a gift from Mrs. C. E. Cate and Miss Kate Waterman; the beautiful font was given by Miss Addie Evans "in memoriam" of Byron Raoul.

On the 24th September, 1887, the Rev. W. C. Barnes took charge of the mission, and became the first resident clergyman in Hammond.

In 1887, died Mrs. C. E. Cate, the earnest and zealous friend and supporter of the mission. She who had literally "called" the first minister; she, who through all the dreary days of the absence of ministerial services, was ever calling until she was heard; she, whose prayers were a continual sacrifice on behalf of Grace Church; she, whose hands were ever laboring for its prosperity, was a Christian—a disciple of Him who, for the love of souls, dared the impossible, the impossible in the sense that anything is impossible. She is, and will be, greatly, sadly missed.



## ST. JOHN'S CHURCH, LAUREL HILL.

In the summer and autumn of 1872, the Rev. J. P. Lytton, of Woodville, Miss., held services in Laurel Hill, "by which a love for the service of the Church was engendered in the hearts of the people, which afterwards developed into the demand for regular Church worship and the building of a suitable chapel therefor."

On the 17th March, 1873, Bishop Wilmer held service, when he commissioned Mr. J. Burruss McGehee a lay reader. He began work on the 30th of that month in the Methodist chapel, three Sundays a month. This arrangement continued until June 22d, when the Methodists having expressed a purpose to use more frequently their house of worship for their own purposes, the place of meeting of the Churchmen was moved to the late residence of Col. V. D. Walsh. The services were then increased to every Sunday. On the 29th June, 1873, the Rev. A. G. Bakewell officiated.

A contract was made with William Goddard for the erection of a church. It was so far completed that a service was held in it November 23d.

On the 30th March, 1873, when lay reading was commenced, a Bible class and Sunday school was organized under the direction of the able and accomplished Bible sebolar, Miss Sylvia Parish, which continues to this date.

At a meeting held September 28, 1873, a parish was organized, under the name of "St. John's Church," with the Rev. A. G. Bakewell as rector; J. Burruss McGehee, senior warden; V. D. Walsh, junior warden; Jeff. Hamilton, H. N. Jackson, W. C. Germany (secretary and treasurer), and James A. Stewart.

The beautiful little church was built as a memorial of Susie Jessie Walsh, only daughter of Col. V. D. Walsh. The cost, including furniture, was $2,200, of which Col. Walsh contributed $1,000. On Whitsun Day, May 14, 1874, the church was consecrated.

Mr. Bakewell resigned April 30, 1878, and, May 19, 1878, the Rev. J. Wilmer Turner, of Woodville, Miss., took charge of the parish, without acquiring canonical residence.

In 1883, Frank E. Evans, now a clergyman, was a lay reader.

Mr. Turner resigned March 19, 1885, and in November of that year the Rev. E. W. Hunter, of New Orleans, took the oversight of the parish.

"The success of this work is due to Mr. J. B. McGehee, who by his untiring energy and devotion has kept a Church and Sunday school together."



## ST. PHILIP'S CHURCH, (ST. LUKE'S), NEW ORLEANS.

In 1873, the Bishop called together a congregation of people of color in Eagle Hall, corner Polymnia and Felicity streets, New Orleans. Here from Sunday to Sunday they were served by the clergy of the city. The old St. Thomas organization was revived and the Rev. W. G. McKinney was called "for the full period of twenty-five years," but he declined, after officiating a few weeks for the congregation.

The congregation moved to the basement of Calvary Church, and were there served for some time by its rector.

In 1875, the chapel on Calliope street, afterwards purchased as related below, was rented, and services were conducted by Mr. S. M. Wiggins, as lay reader.

In October, 1877, the Bishop purchased a Congregational church, corner of Camp and Calliope streets, for $5,000, for only part of which sum were there funds on hand. The balance was secured by a mortgage loan. On the 25th November, it was placed under the care of the Rev. C. H. Thompson, D. D., ordained that day. The congregation consisted of three men and ten women. The name of the charge was now changed to "St. Philip's Church."

In February, 1880, a new pipe organ was purchased.

The title to St. Philip's Church had been placed in the Protestant Episcopal Association, and on the death of its treasurer in 1882, the executor of his estate found that $8,800 of the stock in which the capital of the fund for the support of the Episcopate was invested had been pledged to the treasurer to secure a note of $3,500 the Association had made for the benefit of St. Philip's Church.

The congregation was so poor that the revenues were never sufficient to meet current expenses. An effort was made, however, to carry the note by a number of gentlemen taking pews. This failed, and to save the Episcopal fund the sale of the church became a necessity. Accordingly, March 13, 1885, it was sold.

The price paid was $5,500. After discharging the indebtedness and necessary expenses of sale, there remained $44 28 in cash and a note for $1,750.

The congregation and Sunday school continued to meet at the rector's residence, 362½ Baronne street, until January, 1887, when Dr. Thompson resigned, to take charge of another work, St. Luke's Church, into which the congregation also passed.

St. Luke's Church.—The congregation, under its new designation, purchased, in 1887, certain ground on the corner of Carondelet and Fourth streets, on which was a dwelling house. This building it is proposed to make the rectory, and to utilize the remainder of the property for the building of a church.



## GRACE CHURCH, NEW ORLEANS.

In 1885, Christ Church, then at the corner of Canal and Dauphine streets, was sold, and the parish site moved to a distant part of the city. There were many of the parishioners who felt that they could not follow, and so, for them, it was arranged that a new mission should be established.

In January, 1886, the Bishop requested the Rev. W. C. McCracken to ascertain what might be done in this direction. A meeting was held at the office of Walter H. Rogers in the interest of the movement. There were four gentlemen present. These gentlemen called a meeting for the evening of January 19th, at the Masonic Hall. At that meeting about thirty persons attended. Judge Rogers was chairman.

A room was hired at No. 24 Baronne street, near Canal, and fitted up for public worship.

On Sunday, February 7, 1886, the first services were held for what was then called "The Church in the Upper Room." At 7:30 A. M., there was a celebration of the Holy Communion—thirteen communicating. A Sunday school was organized at 9:30 A. M., with seven teachers and twenty-nine pupils.

On the 15th February, a Ladies' Guild was organized, with Mrs. John W. Glenn as president; Mrs. W. H. Rogers as vice-president; Mrs. Kate S. Lemmon, secretary, and Mrs. F. A. Conant, treasurer. In a year's time this guild collected $3,475 44 in cash, and obtained the donation of $1,500 in material for the building of the church.

On the 1st October, 1886, the landlord declined to continue the lease of the upper room, as he had need of the space for mercantile purposes. Werlein Theatre was offered gratis, and accepted as the temporary home of the congregation.

In August, Mr. John A Morris leased the congregation a brick building on Rampart street, near Canal, at the nominal rental of twenty-five dollars per annum, for twenty years, with privilege of purchase.

The building was razed to the first story and a church modeled out of it, with a seating capacity of six hundred. Mr. Morris

further gave $500, as did also Mr. Albert Baldwin. The church was roofed with the old Christ Church slate and lighted with the old windows. The cost of the alterations was some $6,500.

The first service was held in the church Christmas Day of 1886. The building was unfinished. The workmen had labored until two o'clock in the morning to get it ready, and then the ladies had begun the work of decoration. Regular services were commenced January 16th, 1887. By the 30th, the pews were in and the church finished. The next day an election was held, resulting in the choice of W. H. Rogers, as senior warden; F. W. Tilton, junior warden; Charles P. Johnston, J. H. Bayhi, John W. Glenn, W. H. Howcott, A. P. Noll, Branch M. King, S. D. Pool, Sr., W. D. Hoyle and Theodore Jones, Vestrymen.

On the 1st February, 1887, the parish was incorporated as Grace Church, and the Rev. W. C. McCracken was elected rector. The parish was admitted into union with the Council May 12, 1887.

In June, 1888, Mr. Morris took up and discharged the last obligation resting on the parish.

There are now two hundred and thirteen communicants, and in the Sunday school two hundred and twenty pupils.



# CERTAIN CHURCHES AND MISSIONS.

## FORT JESSUP.

In 1843, the Rev. John Burke, of Natchitoches, held services at Fort Jessup, and, April 25, 1844, the Bishop preached there and confirmed one person.

## GREENWOOD.

The Rev. William Steele was officiating at Greenwood, Caddo parish, in 1844.

## RUTH'S POINT AND HARRISONBURG.

The Rev. William B. Lacey, D. D., held services at Ruth's Point and Harrisonburg, in 1844.

## SUMMER GROVE.

It is recorded that Bishop Polk read service and preached at Summer Grove, in Caddo parish, May 31, 1845.

## ELLENWOOD.

Bishop Polk preached at Ellenwood, Caddo parish, and confirmed two persons March 20, 1847.

## VERNON.

In 1848, the Rev. C. S. Hedges officiated "often" at Vernon, Jackson parish.

This mission was continued in 1851 by the Rev. R. H. Ramey, of Monroe.

In 1855, the Rev. John Foster was acting as missionary at Vernon.

## TRINITY.

Bishop Polk visited Trinity, on the Black, July 9, 1853, and baptized a child. He learned that there was a desire to have the services of the Church, and that $450 had been raised toward a stipend for a clergyman.

## POLK SETTLEMENT.

On the 1st July, 1853, Bishop Polk made his way to a settlement of his kinsmen, in Jackson parish, where he spent two days.

The congregation expressed themselves prepared to pay a competent stipend to a clergyman and to build a church.

The Polks lived in a compact settlement, five miles removed from all neighbors. There were several families.

In 1855 and 1856, the Rev. John Foster taught the children, ministering to them also as private chaplain. He baptized forty persons. There were five communicants. He preached on forty-four Sundays.

After this, all trace of the work is lost. For over thirty years no clergyman of the Church has explored that region.

## EMMANUEL MISSION, NEW ORLEANS.

On the 21st December, 1856, Dr. Anthony Vallas was commissioned a lay reader and instructed to endeavor to gather a congregation, who should worship in the German language. The services were held in the "French Church."

A great difficulty experienced in the work, lay in the lack of habit of giving for the support of the clergy, a difficulty common to all who work among those not Americans, owing to the fact that foreigners are not accustomed to support the clergy, the State making grants for such purposes.

In 1860, Dr. Vallas resigned, and the mission was dispersed. It numbered at one time as many as twenty-five communicants.

## HOMER.

In 1856 or 1857, the Rev. J. Reynolds, of Pennsylvania, organized a parish in Homer, but he failed to report any of his work, and there is nothing of record in regard to the history of the Church except this bare fact.

## ST. PHILIP'S MISSION, NEW ORLEANS.

On the 4th September, 1859, the Rev. Ballard S. Dunn began to gather a congregation in Odd Fellows' Hall. There were thirty-five families connected with the congregation.

The Civil War coming on before this congregation had acquired a home of its own, dissipated it. The font was given to Trinity Church, and is now used in that parish.

## DALLAS.

On Wednesday, 23d May, 1860, the Bishop visited Dallas, Madison parish. It was "the centre of a neighborhood of wealthy planters." On the 26th, he preached to a large congregation, after the Rev. Mr. Lawson had said prayers.



A parish was organized, a Vestry elected, and an amount raised "necessary to build a church, and also to support a clergyman." It was pronounced "a promising field."

## MONTICELLO.

Bishop Polk held service at Monticello, Carroll parish, May 25, 1860, and baptized a child.

## RICHMOND.

On Tuesday, May 29, 1860, Bishop Polk, assisted by the Rev. T. B. Lawson, held service at Richmond, Madison parish. There were found an earnest desire for the establishment of the Church.

The Rev. N. L. Freeman labored in Madison parish in the fall of 1860, but the locality is unrecorded.

## HOLY INNOCENTS' MISSION, NEW ORLEANS.

In May, 1866, the Rev. George W. Stickney set about the establishment of a church in New Orleans, west of Claiborne street, in either the First or Second District.

The mission was organized in Christ Church, October 10, 1866.

Services were first held in a private parlor, and afterwards in a small rented room. There were fifteen communicants. It was intended to be a memorial of Bishop Polk.

The mission was suspended in January, 1868, and was not afterwards renewed.

## WACO.

In 1868, the Rev. Dr. Lawson, of Monroe, reported that he had been officiating, once a month, at Waco. Had it not been for crop failure the congregation would have built a church.

## DESIARD.

On the 9th May, 1869, Bishop Wilmer held service at DeSiard, "where the Church had not been before known." He then made arrangements for regular services, placing the mission under the Rev. William McCallen, of Bastrop. No further record of services appears until 1883, when the Rev. Mr. Prosser reports it a mission of Grace Church, Monroe. There were then sixteen communicants and twenty-four pupils in the Sunday school.

In 1886, it became independent, and was ministered to by the Rev. Mr. Stuart, of Bastrop. He resigned August 1, 1887. The mission is now in charge of the Rev. Mr. Moore, of Monroe.

## ST. JOHN'S CHURCH, COLONY.

A parish was organized at Colony, in 1870, under the name of St. John's. There were five communicants and thirty pupils in the Sunday school. Application was made to the Council of 1870 for admission into union, but the application was declined because it was found that the act of incorporation was not complete under the civil law.

## VIDALIA.

On the 1st May, 1871, Bishop Wilmer, accompanied by the Rev. Mr. Girault, of New Orleans, and other brethren from Mississippi, preached and organized a parish at Vidalia. On the same day the town was incorporated. It happened that the Mayor and Council were chosen Vestrymen.

## TRINITY CHURCH, TALLULAH.

In January, 1872, the Rev. Dr. Lawson began missionary work at Tallulah. There was contributed $2,000 to build the church. The plan was a neat one, Gothic in style, and designed by S. M. Haggart, of New Orleans. The first service was held in the church, Easter Day, April 13, 1873.

Dr. Lawson resigned in 1873. In 1876, Bishop Adams had charge of Tallulah, while residing in Monroe.

In 1882, the Rev. R. H. Prosser took charge of the parish, resigning in November, 1884.

In 1887, the Rev. E. W. Hunter, of New Orleans, took the oversight of the work.

## ST. PAUL'S CHURCH, DELTA.

In January, 1872, the Rev. Dr. Lawson began work at Delta, naming it "St. Paul's Church." A thousand dollars was subscribed to build a church, and an eligible lot was donated by the Hon. J. T. Ludeling. Dr. Lawson resigned in 1873, and the mission was given into the charge of Bishop Adams, of Vicksburg.

Subsequently, the court house and parish seat were moved to Tallulah, and the migration of most of the people followed. The ministrations of the Church were therefore of necessity suspended.



## RAYVILLE.

In 1872, the Rev. Dr. Lawson began to hold services, but he resigned the next year. Bishop Wilmer held service March 25, 1878, and confirmed two persons.

## COLUMBIA AND TRENTON.

In each of these towns the Rev. Dr. Lawson established missions in 1872, but relinquished them the next year.

## MOUNT LEBANON.

In the years 1872 and 1873, the Rev. Dr. Lawson gave services to Mount Lebanon. On the 5th February, 1874, Bishop Wilmer preached in the Baptist chapel, and the next morning baptized two children and confirmed two other persons.

## CHRIST CHURCH, PORT ALLEN.

On the 2d September, 1877, the Rev. Charles Stewart, of Baton Rouge, held the first service of this mission in the court house. There were then ten communicants.

Mr. Stewart resigned April 20, 1879, and was succeeded at Baton Rouge by the Rev. Dr. Goodrich, who also maintained the mission at Port Allen.

In 1883, the church was built at a cost of about $1,500. On the 9th March, 1884, it received its first Episcopal visit. In 1886, the Rev. E. W. Hunter, of New Orleans, took charge of the Church.

The Sunday school, under the care of Mr. Stewart Burns, is doing well. The chancel has been improved. The altar and font of St. James' Church, Baton Rouge, having been replaced by others, have been given to Christ Church. Certain ladies, Mrs. M. M. Cook, Mrs. C. J. Barrow, Mrs. C. S. Burns, Mrs. Wilkinson and others are now raising a fund of $500 to improve the church.

In May, 1888, the Rev. Alex. A. Cairns became rector.

## DELHI.

On Sunday, the 24th March, 1878, Bishop Wilmer read prayers and preached at Delhi. "The responses," he said, "in the service were sustained by a single voice in the congregation," a young lady fresh from one of our schools in Virginia.

Bishop Adams had previously rendered services at Delhi, and also at Delta. In 1878, there were reported three children and two adults baptized by him, and three persons confirmed, but the distribution of these statistics between the two places was not given.

## ST. ANDREW'S CHURCH, MOUNT WILLING.

In 1878, the mission at Mount Willing was established by the Rev. James Philson. The services were held in a private house. Mr. Philson resigned in 1879.

In 1882, the Rev. M. T. Turner took charge of the mission, and in 1884 the church was built.

In 1885, the Rev. E. W. Hunter, a Diocesan missionary, took charge of the congregation.

The Sunday school was a long time in the care of Mr. L. W. Peebles. Mr. James R. Chambers is now the superintendent.

## CHURCH OF THE INCARNATION, LAUREL HILL.

On Easter Day, April 13, 1879, Mr. Frank E. Evans, a lay reader, began work among the colored population at Laurel Hill, by instituting a Sunday school in the Baptist chapel.

Mrs. John Markoe, and Powers & Weightman, of Philadelphia, supplied medicines for a dispensary, and the young ladies of Mrs. Markoe's Bible class gave clothing for the poor and destitute of the mission.

In 1883, a neat and commodious chapel, twenty by thirty-four feet, was built on land donated by Mr. Evans, and a lady of New York presented a good bell.

In 1884, Mr. Evans removed, and the congregation soon scattered.

## CHURCH OF THE HOLY TRINITY, PATTERSON.

In 1885, at the request of Mrs. Frank B. Williams, the Rev. E. W. Hunter established the services of the Church at Pattersonville. During the first year a handsome church was built, at a cost of $2,800. A guild was organized with Mrs. L. G. Thompson, Mrs. F. B. Williams, Mrs. F. P. Freeman and Mrs. L. Harrison as officers. Assistance was received from Mrs. J. H. Oglesby, of New Orleans, Mrs. Bailey and Mrs. Finney, of Brooklyn, New York.



A beautiful marble font was given by a friend in Detroit, Mich.; an eucharistic service by another in Gardiner, Maine; a chancel memorial window, by the relatives of the late Mrs. M. A. Seyburn; a Bible, prayer books, etc., by a clergyman of Massachusetts. An organ was purchased, at a cost of $750.

## CHURCH OF THE GOOD SHEPHERD, LAKE CHARLES.

In October, 1885, the Rev. E. W. Hunter, of New Orleans, began holding services in Lake Charles. Immediate steps were taken to erect a church. In that year a lot was procured and a church built, at a cost of about $1,400, of which $800 was received from the North.

The guild, consisting of Mrs. Dr. Goodlett, Mrs. Hall, Mrs. Howard, Mrs. Dawson, the Misses Burt and others, purchased an organ.

On the 1st January, 1887, the Rev. George D. Adams became rector. He resigned in July, and was succeeded in January, 1888, by the Rev. C. D. Mack. A rectory is in process of construction.

## CALVARY MISSION, RAYNE.

This is a new mission, founded by the Rev. E. W. Hunter in 1886, and but little progress has yet been made.

## PROVENCAL AND MELVILLE.

These missions were established by the Rev. W. T. Douglas in 1888.

## ST. MARY'S MISSION, WILSON.

The Rev. E. W. Hunter established this mission in 1888. The services are held in the Methodist chapel.

# THE CLERGY OF LOUISIANA

1.—CHASE, Philander. Deacon by Bishop Provost, June 10, 1778; priest, November 10, 1779; Christ Church, New Orleans, November 16, 1805, to March, 1811. Subsequently Bishop of Ohio, 1819 to 1831; Bishop of Illinois, 1835 to 1852. Died, September 20, 1852, aged seventy-six years.

2.—HULL, James F. Deacon by Bishop Hobart, June 17, 1816; Christ Church, New Orleans, as lay reader, 1814 to 1816, and rector until his death, June, 1833.

3.—BOWMAN, William Robert. Deacon by Bishop White, May 11, 1826; Grace, St. Francisville, 1826, until his death, August 30, 1835.

4.—WALL, Spencer. Deacon by Bishop Kemp, June 6, 1820; Franklin, 1830 to 1834. Out of the State ten years. West Feliciana parish, 1845; a colored congregation near Thibodaux, 1846; Priest by Bishop Polk, May 5, 1848. Dimitted, 1851. Died, July 24, 1879, aged eighty-nine years.

5.—WHEELER, Ulysses Milton. Deacon by Bishop Hobart, July 5, 1829; assistant, Christ Church, New Orleans, February 5, 1832, to ——. Died, October 10, 1841.

6.—BARLOW, William. Deacon by Bishop Hobart, December 28, 1819; assistant, Christ Church, New Orleans, January 21, 1833, to ——. Died, February 24, 1850.

7.—FOX, James Angel. Deacon by Bishop P. Chase, June 29, 1823; Christ Church, New Orleans, December 1, 1833, to March 2, 1835; Trinity, New Orleans, April to September, 1835; Plaquemines parish, 1846. Dimitted, 1846. Died, July 1, 1881, aged eighty-eight years

8.—HENDERRSON, Raymond Alphonso. Deacon by Bishop White, December 21, 1828; Resurrection (French), New Orleans, December 3, 1834, to 1835. Died, 1840.

9.—MUNROE, Nathan Watson. Deacon by Bishop B. T. Onderdonk, June 29, 1834; Grace, St. Francisville, 1836; resident in Massachusetts.



10.—WHEAT, John Thos. Deacon by Bishop Moore, May 22, 1825; Christ Church, New Orleans, 1835 to 1836; St. Paul's, New Orleans, November, 1836, to July 25, 1837; canonically connected February 27, 1867, to April 10, 1868. Died, ———, 1888, aged eighty-seven years.

11.—RANNEY, Roderick H. Deacon by Bishop B. T. Onderdonk, October 11, 1835; Grace, St. Francisville, May 14 to November, 1837; March 2, 1838, to March 1, 1839; Professor, January 1, 1840, to June 14, 1841, and President to 1845, of Baton Rouge College; St. James, Baton Rouge, March 25, 1844, to April 8, 1845; St. Paul's and Christ Churches, New Orleans, summer of 1844; Trinity, Lafayette, March 1847; Balize, 1847 to 1850; Monroe, 1850 to September, 1852; Oak Ridge, Bastrop and Vernon, 1851 to 1852; Principal of school, Belleville (New Orleans), 1853. Dimitted, 1855. Died, October, 1877.

12.—WHEATON, Nathaniel Sheldon, D. D. Deacon by Bishop Kemp, June 7, 1817; Christ Church, New Orleans, November, 1837, to May 30, 1844. Dimitted, 1848. Died, about 1861.

13.—GOODRICH, Charles, D. D. Deacon by Bishop Moore, July 13, 1837; St. Paul's, New Orleans, 1838 to 1868; St. James', Baton Rouge, April 21, 1879, to June 17, 1886; now rector-emeritus St. Paul's, New Orleans.

14.—POLK, Leonidas, S. T. D. Deacon, April 11, 1830, and Priest May 22, 1831, by Bishop Moore; consecrated December 9, 1838; took charge Louisiana, February 14, 1839; Rector Trinity, New Orleans, January 1, 1855, to March, 1860. Died, June 14, 1864, aged fifty-eight years.

15.—LACEY, William B., D. D. Deacon by Bishop Hobart, October 7, 1813; President Baton Rouge College, January 1, 1840, to June 14, 1841; of College of Louisiana, Jackson, 1841 to 1844; Rector Institute for Young Ladies, 1844 to 1859; St. Alban's, Jackson, 1842 to 1859. Dimitted, 1859. Died, about 1860. aug 20 866.

16.—LEWIS, Daniel S., D. D. Deacon by Bishop B. T. Onderdonk, July 2, 1837; priest by Bishop Polk, April 8, 1840; Grace, St. Francisville, July 10, 1839, to November, 1866; Calvary, New Orleans, November, 1866, to 1872. Died, January 19, 1886, aged seventy-four years.

17.—BURKE, John. Deacon and priest by a Bishop of the Roman obedience. After admission to Catholic Church, rector Trinity, Natchitoches, May 17, 1841, to October, 1844; President Franklin College, Opelousas, 1844 to 1845; St. James, Baton Rouge, October 29, 1846, to April 9, 1849; Chaplain United States Army, 1850 to 1873. Dimitted, 1861. Died, December 24, 1873.

18.—GAY, John L. Deacon by Bishop Polk, December 24, 1843. Dimitted on ordination. Resident in Missouri.

19.—LAMON, Archibald H. Deacon by Bishop Moore, May 20, 1832; St. John's, Devall's, January, 1844, until his death, October 28, 1853.

20.—FAY, Charles. Deacon by Bishop Hopkins, June 9, 1833; Bayou Goula, spring of 1844 to December 31, 1845; Grace, New Orleans, January 18, 1846. Dimitted, 1849. Resident in Illinois.

21.—GUION, Elijah. Deacon by Bishop B. T. Onderdonk, April 13, 1843; Trinity, Natchitoches, December 9, 1844, to 1848; Principal Rapides Seminary, August 7, 1848, to June, 1850; Carrollton Seminary, November, 1850, to 1853; St. James', Baton Rouge, July 1, 1854, to July 18, 1860; Chaplain Poydras Asylum, 1860 to 1861; St. Paul's, New Orleans, January, 1863, to September 1, 1865; Chaplain United States Army, 1865 to 1879. Dimitted, 1868. Died, January 17, 1879, aged sixty-nine years.

22.—PRESTON, Nathaniel Ogden. Deacon by Bishop Hopkins, June 22, 1834; Annunciation, New Orleans, December 1, 1844, to July 1, 1855. Dimitted, 1855. Died, 1866.

23.—KERR, David. Deacon by Bishop Polk, March 2, 1845; St. John's, Thibodaux, March 23, 1845, to 1846. Dimitted, 1846. St. Peter's, New Orleans, December 17, 1854, to spring, 1855; Epiphany, Opelousas, spring, 1855 to 1857. Dimitted, 1857. Trinity, Natchitoches, April 24, 1865, to ——. Died, 186—.

24.—HAWKS, Francis Lister, D. D., LL. D. Deacon by Bishop Ravenscroft, November 18, 1827; Christ Church, New Orleans, January, 1845, to April 13, 1849. Dimitted, 1849. Died, September 26, 1866.

25.—STEELE, William. Deacon by Bishop Moore, March 24, 1816; Caddo parish, February 14, 1841, until his death in 1858.



26.—LITTON, Samuel George. Deacon by Bishop Ives, June 20, 1832; St. Mary's, Franklin, 1846, until his death August 17, 1849.

27.—MCLEOD, Alexander. Deacon by Bishop McIlvaine, September 8, 1844; Shreveport, 1846; Lake Providence, 1846. Dimitted, 1848. Died, February 9, 1877, aged seventy-six years.

28.—PECK, Wiley. Deacon by Bishop B. T. Onderdonk, October 2, 1834; Christ Church, Covington, 1846, until his death in 1847.

29.—SANDELS, John. Deacon, August 9, 1840, and priest, April 16, 1842, by Bishop McIlvaine; St. John's, Thibodaux, November 1846, to May 26, 1850. Dimitted, 1850. Trinity, De Soto, and Christ Church, Mansfield, January 1, 1864, to May, 1866, and January, 1872, until his death, October 15, 1874; also Trinity, Natchitoches, 1872 to 1874.

30.—WHITHALL, Charles W. Deacon, November 22, 1846, and priest, November 26, 1846, by Bishop Polk; St. Peter's, New Orleans, November 15, 1846 (as lay reader), to December 1, 1854. Dimitted, 1857. Died, October, 18, 1858.

31.—NICHOLSON, William R. Deacon, February 14, 1847, and priest, April 18, 1847, by Bishop Polk; Grace, New Orleans, February 14, 1847, to 1849. Dimitted, 1849. Deposed, 1874.

32.—STOUT, William Cumming. Deacon by Bishop Meade, for Louisiana, July 15, 1847. Never held a cure in Louisiana. Dimitted, 1850. Died, December 11, 1886, aged sixty-three years.

33.—HEDGES, Chaplin S., D. D. Deacon by Bishop Meade, August 21, 1831, and priest by Bishop Moore, February 20, 1833; Grace, Monroe, September, 1847, to October, 1849; St. Mary's, Franklin, October, 1850, to June 5, 1853. Dimitted, 1853. St. Luke's, New Orleans, July 25, 1855, to 1869. Dimitted, 1869. Mount Olivet, New Orleans, June, 1878, to date.

34.—CLARKE, Charles P. Deacon, January 2, 1848, and priest, April 23, 1848, by Bishop Polk; Trinity, Lafayette, March, 1847 (as lay reader), to May 6, 1850. Dimitted, 1851. Died, December 26, 1870.

35.—LYNDE, William John. Deacon, January 2, 1848, and priest, May 3, 1848, by Bishop Polk; Christ Church, Covington, January 15, 1848, to 1849. Dimitted, 1849. Resident in North Carolina.

36.—OZANNE, Thomas D. English Orders. "French" Church, New Orleans, April 1, 1847, to April 1, 1849. Dimitted, 1850. Died, 1869.

37.—DEAN, Frederick. Deacon, May 3, 1848, and priest, May 12, 1850, by Bishop Polk; St. Peter's, Morganza, and St. Stephen's, Williamsport, November, 1848, to January 1, 1852; President Poydras College, 1850 to 1851; St. Andrew's, Clinton, January, 1852, to 1854. Died, 1854.

38.—McCOY, Amos D. Deacon by Bishop McCroskey, July 1, 1838; St. James', Alexandria, November 28, 1847, to November 23, 1857; St. Peter's, New Orleans, December 1, 1857, to summer, 1866. Dimitted, 1868. Died, March 30, 1888.

39.—BENSON, John. Deacon by Bishop Polk, May 22, 1848; West Baton Rouge, 1848 to 1850. Dimitted, 1852. Resident in Illinois.

40.—BENTON, William H. Deacon by Bishop Otey, November 29, 1846; priest by Bishop Polk, May 12, 1850; Zion, St. Martinsville, and Epiphany, New Iberia, November 1, 1848, to 1854; St. Mary's, Franklin, January 1 to October, 1850, and April 16, 1854, to April 8, 1855; Bayou Salé, 1856 to 1860. Dimitted, 1860. Died, September, 1870.

41.—CAMP, Norman W. Deacon by Bishop Hopkins, September 18, 1839; assistant, Christ Church, New Orleans, 1849. Dimitted, 1849. Resident District of Columbia.

42.—WILLIAMSON, Charles H. Deacon by Bishop B. T. Onderdonk, November 6, 1842; "French Church," New Orleans, December, 1849, to September, 1856; Mount Olivet, Algiers, and St. Thomas, New Orleans, November, 1851, to January 2, 1855. Dimitted, 1858. Died, August 9, 1878; aged sixty-four years.

43.—NEVILLE, Edmund, D. D. Deacon by Bishop H. U. Onderdonk, August 1, 1838; Christ Church, New Orleans, September 12, 1849, to November 20, 1851. Dimitted, 1852. Died, June 29, 1880.



44.—LINEBAUGH, John Henry. Deacon by Bishop Cobbs, February 9, 1845; St. James', Baton Rouge, November 13, 1849, to January 6, 1852. Dimitted, 1853. Deposed, February 27, 1856.

45.—CRANE, William Croes. Deacon by Bishop G. W. Doane, May 25, 1838; Grace, New Orleans, 1850 to 1851; St. John's, Thibodaux, July, 1851, to November, 1852. Dimitted, 1852. Died, March, 21, 1877, aged sixty-two years.

46.—RUSSELL, Ambrose Baxter. Deacon by Bishop Otey, June 20, 1846; Emmanuel, Plaquemines parish, January 5, 1850, to January 1, 1859; St. Mark's, Shreveport, January 1, 1859, to January, 1866. Dimitted, February, 22, 1867. Resident in Missouri.

47.—DOBB, Alexander Forbes. Deacon by Bishop H. U. Onderdonk, April 26, 1840; Trinity, New Orleans, November 28, 1850, until his death, August 18, 1853.

48.—SCULL, William. Deacon by Bishop Moore, November 18, 1836; St. Mark's, Shreveport, and Trinity, De Soto, 1850 to 1853. Dimitted, 1853. Died, October 6, 1771, aged sixty-seven years.

49.—HAYES, Robert G. Deacon by Bishop Otey, January 7, 1837; principal of boys' school, Franklin, 1851. Dimitted, 1852. Deposed, November 29, 1852.

50.—LEE, Henry Tucker. Deacon May 14, 1851, and priest, April 13, 1853, by Bishop Polk; St. Mary's, Bayou Goula, May 28, 1851, to 1853. Dimitted, 1853. Calvary, Livonia, 1860 to 1863; principal Female Institute, New Orleans, 1866 to 1867. Dimitted, 1868. Died, February 17, 1883.

51.—DOWE, Caleb. Deacon by Bishop C. Chase, March 12, 1847; Ascension, Donaldsonville, November 9, 1851, to October 1, 1854; St. Mary's, West Feliciana, November, 1854, to October, 1856; St. James', Alexandria, December 1, 1857, to July 4, 1867; Epiphany, New Iberia, 1867. Dimitted, November 9, 1868. St. Joseph's, St. Joseph, February, 1874, to Christmas, 1876; St. Mary's, Franklin, January 21, 1877, to June 30, 1878; Trinity, New Orleans, summer, 1878. Dimitted, May 19, 1880. Resident in Georgia.

52.—CHADBOURNE, John S. Deacon by Bishop Smith, December 12, 1847; St. James', Baton Rouge, April 1, 1852, until his death in June, 1853.

53.—JOHNSTON, John Lloyd. Deacon by Bishop P. Chase, March 25, 1849; Christ Church, Covington, 1853 to 1854. Dimitted, 1854. Died, summer, 1854.

54.—LEACOCK, William Thomas, D. D. Deacon 1822 and priest 1824 by Bishop of London; Christ Church, New Orleans, October 1, 1852, to November 27, 1882. Died, December 28, 1884, aged eighty-eight years.

55.—YOUNG, John Freeman. Deacon by Bishop Henshaw, April 26, 1845, and priest by Bishop S. Elliott, January 11, 1846; Christ Church, Napoleonville, July 18, 1842, to June 6, 1855. Dimitted, 1855. Died, Bishop of Florida, November 15, 1885, aged sixty-five years.

56.—BACON, Thomas Scott. Deacon April 13, 1853, and priest January 25, 1854, by Bishop Polk; Trinity, Natchitoches, July 30, 1853, to April 12, 1861. Dimitted, 1868. Resident in Maryland.

57.—BENSON, Edward C. Deacon, August 21, 1853; priest, April 16, 1868, by Bishop McIlvaine; St. John's, Devall's, and St. James', Baton Rouge, December 1, 1853, to March 1, 1854. Dimitted, 1854. Resident in Ohio.

58.—HACKETT, Otis. Deacon May 12, 1850, and priest April 6, 1851, by Bishop Kemper; Epiphany, Opelousas, 1854. Dimitted, 1854. Trinity, Cheneyville, April, 1869, to October, 1871. Dimitted, 1871. Emmanuel, Plaquemines parish, May 5, 1878, until his death, October 25, 1878, aged sixty-three years.

59.—TRADER, Thomas Richard Bailey. Deacon by Bishop Whittingham, September 20, 1846; St. John's, Thibodaux, 1853 to November 27, 1869. Dimitted, 1869. Resident in Mississippi.

60.—PIERCE, Henry Niles. Deacon April 23, 1843, and priest January 3, 1849, by Bishop Freeman; Trinity, New Orleans, June 1 to December 1, 1854. Now Bishop of Arkansas.

61.—COLTON, Chauncey, D. D. Deacon by Bishop Griswold, July 28, 1830; assistant, Trinity, New Orleans, 1855 to 1856. Dimitted, 1856. Died, April 15, 1876, aged seventy-five years.



62.—BOURNE, Rowland Hill. Plaquemines parish, November 5, 1854, to 1860. Dimitted, 1860. Died, 1870.

63.—CLUTE, Robert Frary. Deacon by Bishop Wainwright, July 15, 1853; priest by Bishop Polk, March 3, 1855; Christ Church, Covington, December, 1854, to March 20, 1857; Grace, Atchafalaya, March 29, 1857, to 1858. Dimitted, 1858. Christ Church, Covington, November 1, 1865, to June 1, 1869. Dimitted, 1869. Resident in Maryland.

64.—HOLEMAN, Francis Rader. Deacon by Bishop Smith, September 10, 1854; St. James', Alexandria, December 1, 1854, to March 1, 1855; Grace, Monroe, March 1, 1855, to ——, 1855. Dimitted, 1855. Resident in Florida.

65.—ROWLAND, John. Deacon by Bishop G. W. Doane, June 30, 1850; St. Stephen's, Williamsport, December, 1854, to March 19, 1866. Dimitted, 1867. Resident in New Jersey.

66.—CUSHING, Jno. Turner. Deacon by Bishop B. T. Onderdonk, June 27, 1841; St. Andrew's, Clinton, January 1 to October 1, 1855; St. John's, Devall's, November 1, 1855, to 1859. Dimitted in 1859. Resident in New York.

67.—NICHOLS, Abel. Deacon July 8, 1838, and priest June 9, 1840, by Bishop Brownell; tutor in Rapides parish, 1855 to 1857. Deposed June 2, 1859.

68.—DOWNING, John Gualter. Deacon by Bishop Whittingham, November 9, 1846; St. Mary's, Bayou Goula, January, 1855, to 1857. Dimitted, 1857. Died, 1858.

69.—KENNEDY, Edward H. Deacon by Bishop Johns, July 15, 1853; St. John's, Devall's, 1855 to August, 1855. Died, 1855.

70.—PHILLIPS, William Edwards. Deacon by Bishop Wainwright, July 2, 1854, and priest by Bishop Polk, May 13, 1855; Ascension, Donaldsonville, March 13, 1855, to 1861. Dimitted, 1867. Died, November 26, 1885, aged sixty-three years.

71.—FOSTER, John. Deacon by Bishop McIlvaine, October 7, 1838; Jackson parish, 1855 to 1856. Dimitted, 1856. Resident in Tennessee.

72.—PRIDHAM, Nicholas C. Deacon by Bishop McIlvaine, November 13, 1853; St. James', Alexandria, March to June

1855; St. Peter's, New Orleans, June, 1855, to about April, 1857; Trinity, Cheneyville, November, 1857, to 1858. Dimitted, 1860. Died, May 4, 1872, aged fifty-three years.

73.—ROTTENSTEIN, Charles Frederick. Deacon by Bishop Freeman, May 16, 1852; Mt. Olivet, Algiers, 1855 to June, 1855; Annunciation, New Orleans, July 4, 1855, to December 1, 1858. Dimitted, 1858. Died, March 18, 1876.

74.—WILSON, Moses Eaton. Deacon by Bishop DeLancey, December 24, 1848; St. Matthew's, Honma, May 17, 1855, to March 24, 1856. Resident in New York.

75.—WOART, John. Deacon by Bishop Moore, July 10, 1834; St. Luke's, New Orleans, December, 1854, to 1855; St. Mary's, Franklin, June 1, 1855, to December 1, 1857. Dimitted, 1857. Resident in California.

76.—PHILSON, John. Deacon, July 25, 1852, and priest, July 30, 1854, by Bishop Green; St. Joseph's, St. Joseph, March, 1855, to 1857. Dimitted, 1858. Nativity, Rosedale, December, 1858, to 1867; 1872 to February, 1882; St. James', Baton Rouge, April 29 to August 29, 1867; St. John's, Devall's, 1873 to 1882; St. George's, New Orleans, January 1, 1883, until his death, June 3, 1883, aged fifty-nine years.

77.—DOUGLAS, William Kirtland. Deacon by Bishop Brownell, May 22, 1853, and priest by Bishop John Williams, July 23, 1854; Grace, Waterproof, with St. Joseph, lake and town, December 25, 1855, to May 2, 1858; Epiphany, New Iberia, May 14, 1858, to January 1, 1861. Dimitted, 1861. Calvary, New Orleans, October 22, 1881, to March, 1886, with St. John's, New Orleans, 1885 to March, 1886; Grace, St. Francisville, April, 1886, to date.

78.—MILLER, William. Deacon by Bishop McIlvaine, January 28, 1846; Morehouse parish, 1856—chiefly at Oak Ridge, Mer Rouge and Bastrop, until his death in 1877.

79.—HUTCHESON, James Theodore. Deacon by Bishop Meade, June 11, 1854; Epiphany, New Iberia, November 15, 1856, to Spring, 1858. Dimitted, 1858. Resident in Texas.

80.—GIRAULT, John Francis. Deacon by Bishop Polk, May 10, 1857, and priest, by Bishop J. P. B. Wilmer, December 1, 1867; assistant and rector St. Peter's and St. Anna's, New Orleans, May 10, 1857, to date.



81.—VALLAS, Anthony, Ph. D. Deacon, May 21, 1857, and priest, May 27, 1857, by Bishop Polk; Emmanuel, New Orleans, 1857 to 1859; Professor State Seminary, 1859 to 1864; Trinity and St. Peter's, New Orleans, April, 1864, to 1865. Died in 1869.

82.—FULTON, John. Deacon, May 27, 1857, and priest, May 23, 1858, by Bishop Polk; assistant, Trinity, New Orleans, May 27, 1857, to 1858; Christ Church, Napoleonville, 1859 to 1860; Calvary, New Orleans, December 1, 1860, to October, 1862. Resident in Missouri.

83.—ROTTENSTEIN, George. Deacon by Bishop Freeman, May 28, 1854; Christ Church, Covington, August 1, 1857, to 1860. Dimitted, 1860. Died, 186–.

84.—CURRIE, Charles George W. Deacon by Bishop McIlvaine, June 28, 1857, and priest, by Bishop Polk, May 8, 1859; Grace, Lake Providence, 1857 to 1859. Dimitted, 1859. Resident in Pennsylvania.

85.—DUNN, Ballard Smith. Deacon by Bishop Freeman, May 20, 1855, and priest, Dec. 16, 1860, by Bishop Polk; Mt. Olivet, Algiers, November 1, 1857, to October 1, 1859; St. Philip's, New Orleans, 1859 to 1861; Epiphany, New Iberia, 1868 to 1869. Dimitted, June 2, 1869. Resident in New York.

86.—DUNN, Joseph Wood. Deacon by Bishop Freeman, June 20, 1853; St. Mary's, Franklin, January 1, 1858, to 1861. Dimitted, 1876. Died, July 9, 1880, aged fifty-nine years.

87.—PHILSON, James. Deacon, December 15, 1853, and priest, July 30, 1854, by Bishop Green; St. Mary's, Bayou Goula, January 1, 1858, to May, 1867; St. Matthew's, Honma, May 1, 1867, to January 1, 1873; St. John's, Thibodaux, November 27, 1870, to January 23, 1871; St. Andrew's, Clinton, February 13, 1873, to April 1, 1879; Grace, Monroe, June 8, 1879, to December 31, 1880; Grace, Lake Providence, January 1, 1881, to March 31, 1884; St. Stephen's, Williamsport, April 1, 1884, to date.

88.—GARFIELD, Nathaniel L. Deacon by Bishop A. Potter, August 16, 1848; tutor in Rapides parish, 1857; St.

Mary's, West Feliciana, March, 1858, to 186—. Dimitted in 1868. Resident in Connecticut.

89.—CASTLEMAN, Thomas Taylor. Deacon by Bishop Moore, July 12, 1838; St. Joseph's, St. Joseph, 1858 until his death in 1860.

90.—STICKNEY, George Waldo. Deacon by Bishop Cobbs, May 13, 1855; St. Matthew's, Houma, November 1, 1859, to May 1, 1861; Chaplain C. S. A., 1861 to 1865; Holy Innocents', New Orleans, 1866 to 1867. Dimitted, 1868. Died, July 12, 1888, aged fifty-nine years.

91.—JESSUP, Louis Y. Deacon, May 30, 1858, and priest, October 17, 1858, by Bishop Kemper; Grace, Atchafalaya, 1859 to June 1, 1860; Emmanuel, New Orleans, November 1, 1860 to 1868; Trinity, New Orleans, September, 1862, to April, 1864; Epiphany, New Iberia, November 28, 1869, to 1873. Dimitted, 1875. St. Mary's, Franklin, July 1, 1880, to July 1, 1883; Emmanuel, Plaquemines parish, November 19, 1883, to April 6, 1885. Dimitted, 1886. Resident in California.

92.—MOWER, Benjamin Franklin. Deacon by Bishop S. Elliott, May 11, 1845; Trinity, Cheneyville, 1858 to 1864. Dimitted, December, 1865. Resident in Alabama.

93.—SMEDES, John Esten Cooke. Deacon by Bishop Wainright, July 2, 1854; St. Andrew's, Clinton, and St. Alban's, Jackson, June 15, 1859, to 1866. Dimitted, 1867. Resident in Pennsylvania.

94.—BARR, David Eglinton. Deacon by Bishop DeLancey, June 29, 1851; St. John's, Devall's, January 8, 1869, to 1860; Chaplain C. S. A., 1865 to 1871. Dimitted, 1871. Died, May 27, 1882, aged fifty-eight years.

95.—HAWLEY, Fletcher J., D. D. Deacon by Bishop B. T. Onderdonk, July 2, 1843; Trinity, New Orleans, March, 1860, to August 30, 1862. Dimitted, 1867. Resident in Minnesota.

96.—GIERLOW, John. Deacon by Bishop Otey, July 19, 1857, and priest by Bishop Green, October 8, 1858; St. James', Baton Rouge, Oct. 1, 1860, to 1861. Dimitted in 1868. Resident in Missouri.

97.—LAWSON, Thomas B., D. D. Deacon by Bishop Otey, July 23, 1848; Christ Church, Bastrop, November 19, 1860, to 1869; Grace, Monroe, 1865 to December 1, 1871, with St. Andrew's, Mer Rouge, 1865 to 1868; Delta, Tallulah, Rayville, Columbia, Trenton, Minden, Mt. Lebanon and Homer, January, 1872 to 1873. Dimitted, November 20, 1873. Grace, Monroe, April 1, 1878, to ———, 1878. Dimitted, 1878. Resident in Mississippi.



98.—HILTON, Charles Whitehorn. Deacon, December 16, 1860, by Bishop Polk; and priest, August 14, 1865, by Bishop R. H. Wilmer; Mt. Olivet, Algiers, December 16, 1860, to August 27, 1863; St. Mary's, Franklin, April 8, 1865, to January 1, 1870; Assistant, Christ Church, New Orleans, January 1, 1870 to 1872; Mt. Olivet, New Orleans, 1872 to 1875; Ascension, Donaldsonville, 1875 to 1877. Died, May 24, 1887.

99.—DOBB, Alex Forbes, Jr. Deacon by Bishop Polk, January 27, 1861, and priest, by Bishop R. H. Wilmer, May 7, 1865. Dimitted, in 1862. Died, November 27, 1869, aged thirty-one years.

100.—PERCIVAL, John, D. D. Deacon by Bishop H. Potter, for Louisiana, July 15, 1864, and priest, by Bishop J. P. B. Wilmer, December 10, 1870; Trinity, New Orleans, September, 1864, to July 1, 1865; Annunciation, New Orleans, October 29, 1865, to date.

101.—BECKWITH, John Watrus. Deacon, May 24, 1854, and priest, May 20, 1855, by Bishop Atkinson; Trinity, New Orleans, July 1, 1865, to March 24, 1868. Now Bishop of Georgia.

102.—HOPKINS, William C. Deacon by Bishop Hopkins, June 4, 1856; Calvary, New Orleans, April, 1864, to October 12, 1866. Dimitted, 1866. Resident in Ohio.

103.—BAKEWELL, Alex Gordon. Deacon, May 12, 1864, and priest, May 7, 1865, by Bishop R. H. Wilmer; Mt. Olivet, Algiers, September 30, 1865, to January, 1870; St. Andrew's, Clinton, January, 1870, to 1872; Grace, St. Francisville and parts adjacent, September 1872, to January, 1884; Trinity Chapel, New Orleans, February 28, 1884, to date.

104.—DALZELL, W. T. Dickinson, D. D. Deacon by Bishop Bromfield, of London, April 25, 1851, and priest, by Bishop Spencer, of Jamaica, July 11, 1852; St. Mark's,

Shreveport, April, 1866, to February 3, 1879. Dimitted, 1879. St. Mark's, Shreveport, June 28, 1880, to date.

105.—WILMER, Joseph Pere Bell, D. D. Deacon, July 10, 1834, and priest, May —, 1838, by Bishop Moore; Bishop of Louisiana, November 7, 1866, until his death, December 2, 1878, aged sixty-eight years.

106.—ADAMS, William Forbes. Deacon, December 27, 1859, and priest, July 29, 1860, by Bishop Green; St. Peter's, New Orleans, December 1, 1866, to July 1, 1867; St. Paul's, New Orleans, July 1, 1867, to January 17, 1875. Now Bishop of Easton.

107.—SEYMOUR, Charles. Deacon by Bishop Onderdonk, June 30, 1844; Epiphany, Opelousas, April 21, 1867, to ——, 1867. Dimitted, 1868. Resident in New York.

108.—FONTAINE, Edward, LL. D. Deacon, June 20, 1847, and priest, May 14, 1848, by Bishop Otey; received in 1867: Emmanuel, Plaquemines parish, August 22, 1869, to April 2, 1871; Emmanuel, New Orleans, February 23, 1873, to April 2, 1874; Brashear, spring, 1874; Mount Olivet, New Orleans, 1875 to 1878; St. John's, New Orleans, November 2, 1879, to April, 1880. Died, January 19, 1884, aged sixty-nine years.

109.—DILLON-LEE, Marmaduke Randolph St. James. Deacon by Bishop Stevens, September 22, 1865, and priest by Bishop J. P. B. Wilmer, May 22, 1869; assistant, Christ Church, New Orleans, 1867 to 1869; St. Mary's, Bayou Goula, 1869 to 1872; Ascension, Donaldsonville, 1870 to 1872. Dimitted, March 20, 1872. Died, May 30, 1879, aged thirty-three years.

110.—MONISON, Charles. Deacon by Bishop Stevens, May 21, 1865, and priest by Bishop J. P. B. Wilmer, April 19, 1868; Epiphany, Opelousas, February 10, 1868, to March 1, 1870; Emmanuel and St. Mark's, New Orleans, March 1, 1870, to July, 1873. Dimitted, 1873. Resident in Pennsylvania.

111.—BURFORD, Elisha Spruille. Deacon by Bishop J. P. B. Wilmer, February 21, 1868, and priest by Bishop Talbot, June 2, 1869. Dimitted, April 10, 1868. St. James, Alexandria, May 1, 1870, to April 15, 1873; Calvary, New Orleans, December, 1872, to April 22, 1877. Dimitted, 1877. Resident in Tennessee.



112.—STRONG, Henry Noble, D. D. Deacon by Bishop Kemper, March 25, 1852; St. James, Baton Rouge, March 22, 1868, to April 10, 1876. Dimitted, 1878. Died, August 6, 1886, aged sixty-one years.

113.—DUNCAN, Herman Cope. Deacon, October 25, 1868, and priest, January 22, 1871, by Bishop J. P. B. Wilmer; Emmanuel, New Orleans, November 29, 1868, to February 15, 1870; Calvary, New Orleans, January 8 to October 15, 1871; Florida Parishes, December 16, 1871, to August 17, 1873; St. Mark's and St. George's, New Orleans, August 24, 1873, to October 10, 1875. Dimitted, 1875. St. James, Alexandria, April 17, 1880, to date.

114.—GALLEHER, John Nicholas, S. T. D. Deacon by Bishop Cummins, June 7, 1868, and priest by Bishop J. P. B. Wilmer, May 30, 1869; Trinity, New Orleans, January, 1869, to September, 1871. Dimitted, 1871. Bishop of Louisiana, February 5, 1880, to date.

115.—MCCALLEN, William, M. D. Irish orders. Christ Church, Bastrop, June 3, 1869, to June 8, 1872. Dimitted, 1872. Died, March 20, 1882, aged seventy-six years.

116.—JOHNSON, William. Deacon by Bishop Moore, October 19, 1834; St. Joseph's, St. Joseph, January, 1870, to September, 1873. Dimitted, 1873. Resident in Missouri.

117.—MARKS, Alexander. Deacon, November 7, 1869, and priest, December 6, 1870, by Bishop J. P. B. Wilmer; assistant, Trinity, New Orleans, November 7, 1869, to November 25, 1871; Grace, New Orleans, November 25, 1871, to April, 1873. Dimitted, April 28, 1873. Died, August 27, 1886, aged forty-five years.

118.—DILLON, Marmaduke M. English orders. Grace, St. Francisville, February 1, 1870, to March 1, 1872; Ascension, Donaldsonville, March 2, 1872, to 1873. Dimitted, 1874. Died, August 1, 1884.

119. CAMERON, Charles A. Deacon by Bishop J. P. B. Wilmer, January 8, 1870; Christ Church, Napoleonville, 1870 to 1875; Trinity, Natchitoches, 1878 to 1883. Resident at Provencal.

120.—HARRISON, James S., M. D. Deacon, November 20, 1870, and priest, December 24, 1871, by Bishop J. P. B. Wilmer; Annunciation, Pontchatoula, 1871; St. John's, New

Orleans, 1873. Dimitted, November 8, 1873. Deposed, 1877.

121.—WEDDELL, John Henry. Deacon, November 20, 1870, and priest, November 14, 1872, by Bishop J. P. B. Wilmer; Epiphany, Opelousas, November, 1870, to December, 1871; Grace, Monroe, January 1, 1872, to December 31, 1872. Dimitted, March 25, 1873. Resident in Florida.

122.—LYNE, Charles F. D. English orders. St. John's, Thibodaux, February 1, 1871, to November 25, 1881. Dimitted, November 29, 1881. Died, February 13, 1886.

123.—JOHNSON, Richard. Deacon by Bishop Moore, October 19, 1834; East and West Feliciana and Iberville parishes, 1867 to 1869 and 1870 to 1871; Lake Providence, 1869 to 1870. Not canonically resident until May 1, 1871. Died, January 7, 1872, aged sixty-two years.

124.—RITTER, Charles. Deacon by Bishop H. Potter, January 4, 1863, and priest by Bishop Odenheimer, September 20, 1863; Trinity, Natchitoches, December, 1870, to April, 1871; Emmanuel, New Orleans, May, 1871, to December 16, 1872. Dimitted, 1872. Died, March 25, 1882, aged sixty-three years.

125.—MICOU, Richard Wilde. Deacon, June 12, 1870, by Bishop Green, and priest, November 15, 1872, by Bishop J. P. B. Wilmer; St. Mary's, Franklin, May 14, 1871, to April , 1874. Dimitted, October 24, 1874. Resident in Connecticut.

126.—FAIR, Campbell. Irish orders. Assistant, Christ Church, New Orleans, April 3, 1871, to January 28, 1875. Dimitted, 1875. Resident in Michigan.

127.—HARRIS, Samuel Smith. Deacon, February 10, 1869, and priest, June 30, 1869, by Bishop R. H. Wilmer; Trinity, New Orleans, November 5, 1871, to September 1, 1875. Dimitted, 1875. Now Bishop of Michigan.

128.—CLARK, Alfred Severiano. Deacon, November 26, 1871, and priest, June 8, 1873, by Bishop J. P. B. Wilmer; Calvary, New Orleans, 1872; Grace, Monroe, January 6, 1873, to July 1, 1874. Dimitted, 1876; Calvary, New Orleans, November 2, 1879, to June 30, 1881; Incarnation, Amite and Grace, Hammond, July 1, 1881, to July 17, 1882; St. John's, Thibodaux, July 17, 1882, to date.



129.—UPTON, George Randolph. Deacon, November, 26, 1871, and priest, May 1, 1875, by Bishop J. P. B. Wilmer; Trinity, Cheneyville, November, 1871, to November 1, 1872; Epiphany, Opelousas, and St. John's, Washington, August 1, 1872, to 1873; Grace, New Orleans, May 15, 1873, to April 15, 1874; St. John's, Minden, April, 1874, to January, 1875; St. Paul's, New Orleans, January, 1875, to ——— , 1875; St. Mary's, Franklin, and Epiphany, New Iberia, January 1, 1876, to January, 1877; St. George's, New Orleans, January 7, 1877, to December 11, 1882. Dimitted, 1882. Resident in Alabama.

130.—CHAMPLIN, Charles Buckingham. Deacon, December 24, 1871, and priest, December 27, 1872, by Bishop J. P. B. Wilmer; assistant, Trinity, New Orleans, December 24, 1871, to ———; St. John's, New Orleans, 1872; Grace, Lake Providence, 1873. Dimitted, June 15, 1873. Died, March 1, 1881, aged thirty-five years.

131.—OGDEN, Abner Nash. Deacon, February 24, 1872, and priest, April 6, 1873, by Bishop J. P. B. Wilmer; assistant and rector St. James', Alexandria, February 24, 1872, to April 13, 1879; St. Mark's, Shreveport, 1879 to 1880. Deposed, May 26, 1881. Died, June 18, 1881, aged forty-eight years.

132.—BROWN, Joseph Emmart. Deacon by Bishop Whittingham, March 1, 1863, and priest by Bishop Green, November 19, 1871; St. Stephen's, Williamsport, August 30, 1873, to January 1, 1881; Epiphany, New Iberia, July 1, 1881, to January, 1886. Resident at Smithland, La.

133.—MACCLURE, William. Deacon by Bishop McCloskey, November 11, 1856. Received, January 3, and dimitted, March 28, 1873. Died, September 6, 1876, aged sixty-seven years.

134.—MACFARLANE, Peter. Deacon, May 25, 1873, and priest, April 25, 1874, by Bishop J. P. B. Wilmer; Epiphany, Opelousas, and St. John's, Washington, July 13, 1873, to May, 1874. Dimitted, September 10, 1874. Resident in Ohio.

135.—TARDY, Augustus John. Deacon, May 25, 1873, and priest, May 31, 1875, by Bishop J. P. B. Wilmer; assistant, Christ Church, New Orleans, May 25, 1873, to 1874; St.

John's, New Orleans, November 30, 1873, to January 1, 1879. Dimitted, 1879. St. John's, New Orleans, December, 1880, to April 15, 1881, while canonically connected with another Diocese. St. George's, New Orleans, December 6, 1885, to date.

136.—CHRISTIAN, William D. Deacon by Bishop Kemper, June 7, 1857; Grace, Lake Providence, July 27, 1873, to April 1, 1876; St. Matthew's, Houma, October 19, 1876, to November, 1887. Dimitted, November 10, 1887. Resident in Kansas.

137.—GRANBURY, Stephen Henry. Deacon, June 8, 1873, and priest, March 20, 1874, by Bishop Green; assistant, Trinity, New Orleans, September 7, 1874, to December 1, 1875. Dimitted, 1875. Resident in New Jersey.

138.—McCRACKEN, William Charles. Deacon, January 3, 1875, and priest, May 31, 1875, by Bishop J. P. B. Wilmer; Mt. Olivet, New Orleans, 1875; Incarnation, Amite, June 29, 1875, to December 12, 1875. Dimitted, 1876. Grace, New Orleans, February 7, 1886, to date.

139.—STUART, Robert Simpson. Deacon, January 3, 1875, and priest, May 1, 1878, by Bishop J. P. B. Wilmer; Incarnation, Amite, January to March, 1875; Epiphany, New Iberia, and St. Mary's, Franklin, April, 1875, to January, 1876; Tangipahoa parish, May, 1876, to November, 1877; Epiphany, New Iberia, and Zion, St. Martinsville, November, 1877 to July, 1878; Ascension, Donaldsonville, September 24, 1878, to July, 1886; St. John's, New Orleans, March to October, 1886; Christ Church, Bastrop, and parts adjacent, October 1, 1886, to August 1, 1887; Ascension, Donaldsonville, July, 1887, to February, 1888; assistant, St. James, Alexandria, February, 1888, to July 1, 1888. Resident in Texas.

140.—WILSON, Oliver. Deacon, January 3, 1875, and priest, May 1, 1878, by Bishop J. P. B. Wilmer; Trinity, Cheneyville, May, 1875, to March 3, 1881. Dimitted, 1881. Christ Church, Bastrop, and parts adjacent, 1882 to 1883; Grace, Lake Providence, 1886 to 1887; St. John's, New Orleans, 1887 to 1888. Dimitted in 1882. Resident in Kansas.



141.—MAYCOCK, Benjamin T. H. Deacon by Bishop Whitehouse, September 5, 1873, and priest by Bishop Pierce, February 24, 1875; St. John's, Minden, 1875; St. George's, New Orleans, December 10, 1875, to December 1, 1876; Emmanuel, Plaquemines parish, October 15, 1876, to——. Dimitted, 1877. Died, March 18, 1884, aged thirty-nine years.

142.—WATERS, Henry Harcourt. Deacon, 1867, and priest, 1868, by Bishop of Gloucester and Bristol; St. Paul's, New Orleans, 1875 to date.

143.—THOMPSON, Hugh Miller, D. D. Deacon, June 6, 1852, and priest, August 31, 1856, by Bishop Kemper; Trinity, New Orleans, January, 1876, to February 24, 1883. Now Bishop of Mississippi.

144.—MUNFORD, William. Deacon, March 25, 1871, by Bishop Quintard, and priest, January 27, 1873, by Bishop Young; assistant, Christ Church, New Orleans, 1875 to 1876. Resident in Maryland.

145.—MOORE, Melville Maury. Deacon, April 24, 1876, and priest, May 30, 1877; assistant, Trinity, New Orleans, April 24, 1876, to May 4, 1878. Dimitted, 1878. Resident in Missouri.

146.—WINGATE, Charles James. Deacon, June 4, 1876, and priest, January 20, 1878, by Bishop J. P. B. Wilmer; assistant, Christ Church, New Orleans, June 4, 1876, to 1877. Dimitted, 1877. Resident in Kentucky.

147.—JUNY, Frederick Augustus, S. T. D. Roman orders. Grace, Lake Providence, 1876 to 1878. Dimitted, 1878. Died, February 21, 1886, aged sixty-eight years.

148.—STEWART, Charles. Deacon, July 10, 1864, and priest, December 25, 1865, by Bishop H. W. Lee; St. James, Baton Rouge, November 19, 1876, to April 20, 1879; St. John's, New Orleans, April, 1879; Christ Church, Bastrop, 1880 to 1881. Resident in Tennessee.

149.—THOMPSON, Charles Henry, D. D. Deacon, November 25, 1877, by Bishop J. P. B. Wilmer, and priest, April 10, 1879, by Bishop Wingfield; St. Philip's and St. Luke's, New Orleans, November 25, 1877, to date.

150.—MARKS, Isaac Newton. Deacon, May 30, 1877, by Bishop J. P. B. Wilmer, and priest, May 6, 1880, by Bishop

Galleher; assistant, Trinity, New Orleans, May 30, 1877, to April 12, 1883. Dimitted, 1883. Resident in Tennessee.

151.—KNAUFF, Christopher W. Deacon by Bishop A. Potter, November 12, 1864, and priest by Bishop Stevens, June 23, 1865; Calvary, New Orleans, October 15, 1877, to May, 1879. Dimitted, 1879. Resident in New Jersey.

152.—KRAMER, William P. Deacon, October 24, 1872, and priest, December 21, 1873, by Bishop Beckwith; assistant, Christ Church, New Orleans, 1877 to 1881. Died, May 22, 1881; aged forty years.

153.—LEWIS, Edward. Deacon, March 21, 1877, by Bishop Robbertson, and priest, February 8, 1878, by Bishop J. P. B. Wilmer; Ascension, Donaldsonvile, June, 1877, to July, 1878. Dimitted, December 16, 1878. Resident in California.

154.—THOMPSON, Frank. Deacon by Bishop J. P. B. Wilmer, May 1, 1878, and priest by Bishop Galleher, April 30, 1881; assistant, Trinity, New Orleans, May 1, 1878, to 1881; Chaplain United States Navy, 1881 to date.

155.—CLEBURNE, Robert Crandall. Deacon by Bishop J. P. B. Wilmer, June, 1878, and priest, May 7, 1881, by Bishop Galleher; Epiphany, New Iberia, 1878 to 1881; Trinity, Cheneyville, April 6, 1881, to date.

156.—WIGGINS, Samuel Marcy. Deacon by Bishop R. H. Wilmer, for Louisiana, July 22, 1879; assistant, Christ Church, July 22, 1879, to 1881; St. John's, New Orleans, 1881 to 1885; diocesan missionary, November, 1885, to date.

157.—BRAINARD, Leverett Denison. Deacon by Bishop Kemper, June 11, 1854; Incarnation, Amite, January 1, 1878, to 1880. Dimitted, 1880. Resident in Iowa.

158.—HALL, Emile Julian. Deacon, June 29, 1877, and priest, June 28, 1878, by Bishop Whipple; Emmanuel, Plaquemines Parish, February, 16, 1879, to February 11, 1880. Dimitted, April 19, 1880. Deposed, 1883.

159.—LEACOCK, William. Deacon, July 1, 1866, and priest, October 20, 1867, by Bishop H. Potter; Mt. Olivet, New Orleans, March, 1870, to 1872, without canonical residence; Epiphany, Opelousas, and St. John's, Washington, January 1 to July 1, 1880. Dimitted, February 1, 1881. Resident in New York.



160.—COOMBE, Charles Palmer Kramer. English orders. Epiphany, Opelousas, and St. John's, Washington, December 12, 1880, to December 12, 1883. Dimitted, 1883. Resident in Jamaica.

161.—HALL, A. Kinney. Deacon by Bishop Vail, June 19, 1870; Christ Church, Mansfield, February 23, 1881, to December, 1882; Trinity, New Orleans, March 1 to October 1, 1883. Dimitted, December 15, 1883. St. George's, New Orleans, July 15, 1884, to June 11, 1885. Dimitted, 1885. Resident in Illinois.

162.—TURNER, Wynn Thruston. Deacon by Bishop Dudley, November 14, 1880, and priest by Bishop Galleher, January 14, 1883; St. Joseph's, St. Joseph, December 1, 1881, to May 31, 1882; St. Andrew's, Clinton, 1882 to 1883; Christ Church, Mansfield, November, 1883, to March, 1885. Dimitted, 1886. Resident in Georgia.

163.—SHOUP, Francis A., S. T. D. Deacon, December 20, 1868, and priest, May 2, 1869, by Bishop Green; assistant, Christ Church, New Orleans, December 3, 1881, to October 8, 1882. Dimitted, December 15, 1883. Resident in Tennessee.

164.—PROSSER, Ralph Hylton. Deacon by Bishop Talbot, June 30, 1878; assistant, St. James, Alexandria, January 20 to July, 1882; Grace, Monroe, and Trinity, Tallulah, August 1, 1882, to December 14, 1883; Christ Church, Bastrop, and parts adjacent, December 21, 1884, to February 5, 1886; Diocesan missionary, May, 1886, to April, 1887. Dimitted, 1887. St. Matthew's, Houma, July 1, 1888, to date.

165.—MINTON, Hugh McNeile. English orders. Assistant, St. Paul's, 1882 to 1883. Dimitted, 1883. Resident in England.

166.—DRYSDALE, Alexander Irvine. Deacon by Bishop Beckwith, October 23, 1870, priest by Bishop Quintard, October 20, 1872; Christ Church, New Orleans, January 1, 1883, until his death, August 30, 1886, aged forty-seven years.

167.—KRAMER, Charles Coleman. Deacon, April 10, 1883, and priest, May 13, 1884, by Bishop Galleher; Annunciation, New Orleans, April to November, 1883; Christ Church, Napoleonville, November, 1883, to January, 1885; Epiphany, Opelousas, and St. John's, Washington, February 1, 1885, to February 1, 1886; Epiphany, New Iberia, February, 1, 1886, to date.

168.—HUNTER, Edwin Wallace. Deacon, May 13, 1883, and priest, June 6, 1884, by Bishop Galleher; Diocesan missionary, 1884 to date.

169.—HOLLAND, Robert Afton, S. T. D. Deacon by Bishop Whittingham, September 24, 1871, priest by Bishop Robertson, February 4, 1872; Trinity, New Orleans, October 15, 1883, to October 1, 1886. Dimitted, 1886. Resident in Missouri.

170.—EVANS, Frank Eugene. Deacon by Bishop Galleher, December 23, 1883, and priest by Bishop Garrett, May 24, 1885; Incarnation, Laurel Hill, 1883 to 1884. Dimitted, 1884. Resident in Texas.

171.—DOUGLAS, William Taylor. Deacon, February 10, 1884, and priest, February 16, 1885, by Bishop Galleher; Grace, Lake Providence, April 9, 1884, to April 18, 1886; Ascension, Donaldsonville, April 25, 1886, to April 20, 1887; Diocesan missionary, May 22, 1887, to date.

172.—BLEKER, Julius William. Deacon, February 22, 1885, and priest, March 25, 1886, by Bishop Galleher; assistant, St. James', Alexandria, February 22 to July, 1885; St. Mary's, Franklin, July, 1885, to date.

173.—GORDON, John. Deacon by Bishop Quintard, April 26, 1867, and priest by Bishop Pierce, January 22, 1871; Incarnation, Amite, and parts adjacent, January 17, 1886, to June, 1887. Resident at Arcola.

174.—DEMATTOS, Frederick Sandeman. Deacon by Bishop McLaren, June 4, 1882, and priest by Bishop Robertson, September 25, 1884; Grace, Monroe, June to September 1, 1886; St. James', Baton Rouge, October 28, 1886, to date.

175.—MCKIM, Randolph Harrison, D. D. Deacon, May 10, 1864, and priest, May 20, 1866, by Bishop Johns; Trinity, New Orleans, November 25, 1886, to date.



176.—ADAMS, George Davis. Deacon, June 1, 1882, and priest, May 18, 1883, by Bishop W. C. Doane; Good Shepherd, Lake Charles, January to ——, 1887. Demitted, 1888. Resident in Indiana.

177.—BOWDEN, Upton B. Deacon, November 13, 1881, and priest, November 29, 1882, by Bishop Green; Christ Church, Napoleonville, 1887 to date.

178.—SESSUMS, Davis. Deacon, February 5, 1882, and priest, August —, 1882, by Bishop Gregg; Christ Church, New Orleans, March 6, 1887, to date.

179.—SMITH, Thomas W. Deacon, May 30, 1858, and priest, October 17, 1858, by Bishop Kemper; St. Joseph's, St. Joseph, February, 1887, to date.

180.—BARNES, William Cowan. Deacon by Bishop Dudley, May 22, 1887; Grace, Hammond, and parts adjacent, October, 1887, to date.

181.—MOORE, John William. Deacon by Bishop of Durham, October 5, 1886, and priest by Bishop of Nassau, March 4, 1888; Grace, Monroe, April, 1888, to date.

182.—MACK, Charles Dwight. Deacon by Bishop Talbot, May 27, 1877, and priest by Bishop Brown, June 16, 1878. Good Shepherd, Lake Charles, January 1, 1888, to date.

183.—CAIRNS, Alexander Augustus. Deacon, June 7, 1887, and priest, January 1, 1888, by Bishop Brown; St. John's, Devall's, May 10, 1888, to date.

In the above list the dates given are those of ministerial service in the respective parishes, ignoring the fact that in several instances clergymen took charge of parishes previous to canonical transfer.

Of the clergy in the above list, ninety-nine are alive, seventy-seven are dead, and seven have been deposed. Of the latter, but two while canonically connected with this Diocese. Twelve of the clergy of Louisiana have been elected to the Episcopate, to-wit: the Rev. Messrs. Chase, Polk, Hawks, Pierce, Young, Beckwith, Wilmer, Adams, Galleher, Harris, Thompson, and Drysdale.

Of the clergy who have died, the following deceased while canonically connected with the Diocese. The expressions, "in the Diocese," and "in the ministry," refer to their length of service respectively.

| Name. | Years in Diocese. | Years in Ministry. | Age. |
|---|---|---|---|
| Rev. James F. Hull | 19 | 19 | |
| Rev. W. B. Bowman | 8 | 9 | |
| Rt. Rev. Leonidas Polk, S. T. D. | 25 | 34 | 58 |
| Rev. D. S. Lewis, D. D. | 48 | 48 | 74 |
| Rev. A. H. Lamon | 9 | 21 | |
| Rev. William Steele | 13 | 42 | |
| Rev. S. G. Litton | 4 | 17 | |
| Rev. Wiley Peck | 1 | 13 | |
| Rev. John Sandels | 6 | 24 | |
| Rev. Frederick Dean | 6 | 6 | |
| Rev. A. F. Dobb | 2 | 13 | |
| Rev. J. S. Chadbourne | 1 | 6 | |
| Rev. W. T. Leacock, D. D. | 32 | 62 | 88 |
| Rev. Otis Hackett | 4 | 28 | 63 |
| Rev. E. H. Kennedy | 1 | 2 | 59 |
| Rev. John Philson | 28 | 31 | |
| Rev. William Miller | 21 | 31 | |
| Rev. Anthony Vallas | 12 | 12 | |
| Rev. T. T. Castleman | 2 | 22 | |
| Rev. C. W. Hilton | 26 | 26 | 62 |
| Rt. Rev. J. P. B. Wilmer, D. D. | 12 | 44 | 68 |
| Rev. Edward Fontaine, LL. D. | 17 | 36 | 69 |
| Rev. Richard Johnson | 4 | 37 | 62 |
| Rev. W. P. Kramer | 4 | 8 | 40 |
| Rev. A. I. Drysdale | 3 | 15 | 47 |

This shows an average of twelve years' service in the Diocese and twenty-four in the ministry. The average age of the clergymen, whose ages were recorded, was nearly sixty-three years. There is a record of the ages at death of seven hundred and thirty-three clergymen in the whole country. Their average age was a fraction (two months) over fifty-nine years.

The clergy on the register of the Diocese were made deacons for the following named Dioceses, to-wit: Louisiana, forty-two; New York (State), twenty-three; Virginia, sixteen; England (all Dioceses), eleven; Pennsylvania, eight; Ohio, eight; Tennessee, eight; Mississippi, eight; Wisconsin, seven; Maryland, six; Texas, six; Kentucky, five; Vermont, four; Alabama, four; Illinois, three; North Carolina, three; Georgia, three; Church



of Rome, two; Michigan, two; New Jersey, two; Connecticut, two; Ireland (all Dioceses), two; New Hampshire, one; Rhode Island, one; Missouri, one; Iowa, one; Minnesota, one; Kansas, one; Fond du Lac, one; Indiana, one.

The clergymen who labored in the parishes of this Diocese without acquiring canonical residence, were the following:

1.—STAMER, ———. English orders. Donaldsonville, 1843 to 1844. Probably emigrated.

2.—PURDY, Lucius Maro. Deacon by Bishop Griswold, September 13, 1832; St. Martinsville and Vermillionville, November, 1844 to ———. Died, April 27, 1853.

3.—MANSUR, George Barney. Deacon by Bishop Hopkins, September 21, 1842; Christ Church, New Orleans, Lententide, 1848. Died, ———, 1862.

4.—SMITH, Ambrose. Irish orders. Christ Church, Covington, 1850. License revoked, 1851.

5.—GREENE, James S. Deacon by Bishop Smith, Dec. 31, 1837; Waterproof, 185—. Died, 186—.

6.—ESTES, Daniel Gordon. Deacon by Bishop Eastburn, July 12, 1844; Grace, New Orleans, 1853. Died, August 9, 1873, aged fifty-three years.

7.—FLAGG, Edward O. Deacon by Bishop Brownell, August 20, 1849; assistant, Trinity, New Orleans, December 1, 1853, to June 1, 1854. Resident in New York.

8.—REYNOLDS, John. Deacon by Bishop Moore, August 2, 1820; Minden and Homer, 1857. Probably dead.

9.—DUCKETT, W., D. D. Assistant, Trinity, New Orleans, 1858 to November, 1859.

10.—MONRO, George Nugent. Deacon by Bishop H. Potter, July 3, 1859; Grace, Lake Providence, 1859. Deposed while a deacon, 1861.

11.—FREEMAN, Lyman Noble. Deacon by Bishop H. U. Onderdonk, May 9, 1830; Madison parish, 1860. Resident in Michigan.

12.—CHUBBUCK, Francis E. R. Deacon, Dec. 31, 1861, and priest, April 25, 1864, by Bishop Eastburn; Christ Church, New Orleans, 1862 to 1863. Died, January 3, 1873.

13.—BINET, William. English orders. Trinity, Natchitoches, during the Civil War. Died, February 1, 1877.

14.—FORRESTER, Henry. Deacon, November 6, 1870, and priest, March 8, 1872, by Bishop Green; Incarnation, Amite, January to ———, 1871. Resident in Colorado.

15.—LYTTON, James P. Deacon, January 15, 1871, and priest, April 30, 1871, by Bishop Green; St. John's, Laurel Hill, summer and autumn of 1872. Resident in Texas.

16.—McKINNEY, Wm. Guillard. Deacon by Bishop Coxe, July 27, 1873; St. Thomas' Mission, New Orleans, 1873. Deposed while a deacon, 1887.

17.—CORBYN, Joseph Ingoldsby. Deacon by Bishop Hawks, December 9, 1855; St. Mary's, Bayou Goula, 1873. Resident in Iowa.

18.—STRINGFELLOW, James Horace. Deacon by Bishop R. H. Wilmer, May 12, 1872; assistant, Trinity, New Orleans, December, 1873, to August, 1874. Resident in Alabama.

19.—YEATOR, Andrew J. Deacon by Bishop Gregg, June 2, 1865; Emmanuel, Plaquemines parish, Christmas-tide, 1877. Died in 1884.

20.—TURNER, Joseph Wilmer. Deacon by Bishop Lay, June 12, 1873, and priest by Bishop Green, February 19, 1877; St. John's, Laurel Hill, 1878 to 1885. Resident in North Carolina.

21.—ARTHURTON, J. L. Epiphany, Opelousas and St. John's, Washington, 1878.

22.—CHAPMAN, Arthur W. Assistant, Trinity, New Orleans, Advent and Christmas-tide, 1883. Resident in England.

23.—GRANTHAM, Herbert A. Deacon by Bishop Quintard, September 12, 1880; Christ Church, Covington, 1888.



# PLACE OF MEETING OF COUNCILS.

1838.—Christ Church, New Orleans.
1839.—Christ Church, New Orleans.
1840.—Christ Church, New Orleans.
1841.—Christ Church, New Orleans.
1841.—Christ Church, New Orleans.*
1842.—St. Paul's Church, New Orleans.
1843.—Grace Church, St. Francisville.
1844.—Trinity Church, Natchitoches, and Christ Church, New Orleans.
1845.—St. John's Church, Devall's.
1846.—St. James' Church, Baton Rouge.
1847.—Annunciation Church, New Orleans.
1848.—Grace Church, St. Francisville.
1849.—Christ Church, New Orleans.
1850.—St. John's Church, Thibodaux.
1851.—St. John's Church, Devall's, and Christ Church, New Orleans.
1852.—St. James' Church, Baton Rouge.
1853.—Christ Church, New Orleans.
1854.—Annunciation Church, New Orleans.
1855.—St. Paul's Church, New Orleans.
1856.—Trinity Church, New Orleans.
1857.—Christ Church, New Orleans.
1858.—Christ Church, New Orleans.
1859.—Trinity Church, New Orleans.
1860.—Christ Church, New Orleans.
1861.—Grace Church, St. Francisville.
1862.—Christ Church, New Orleans.
1866.—St. Paul's Church, New Orleans.
1867.—Christ Church, New Orleans.
1868.—Trinity Church, New Orleans.
1869.—St. Paul's Church, New Orleans.
1870.—St. Paul's Church, New Orleans.
1871.—St. Paul's Church, New Orleans.

1872.—St. Paul's Church, New Orleans.
1873.—Trinity Church, New Orleans.
1874.—Trinity Church, New Orleans.
1875.—Christ Church, New Orleans.
1876.—Annunciation Church, New Orleans.
1877.—Trinity Church, New Orleans.
1878.—Trinity Church, New Orleans.
1879.—St. Paul's and Christ Churches, New Orleans.*
1879.—Trinity Church, New Orleans.
1879.—St. Paul's Church, New Orleans.*
1880.—St. Paul's Church, New Orleans.
1881.—Christ Church, New Orleans.
1882.—Annunciation Church, New Orleans.
1883.—St. Paul's Church, New Orleans.
1884.—Trinity Church, New Orleans.
1885.—St. James' Church, Baton Rouge.
1886.—St. Paul's Church, New Orleans.
1887.—Epiphany Church, New Iberia.
1888.—Christ Church, New Orleans.

* Special Councils.



# OFFICERS AND REPRESENTATIVES OF THE DIOCESE.

## STANDING COMMITTEE.

CLERGY.—N. S. Wheaton, D. D., six years; R. H. Ranney, two years; Charles Goodrich, D. D., twenty-four years; John Burke, one year; D. S. Lewis, D. D., five years; W. B. Lacey, D. D., four years; F. L. Hawks, D. D., LL. D., four years; N. O. Preston, seven years; W. R. Nicholson, one year; Edward Neville, D. D., two years; A. F. Dobb, two years; C. W. Whithall, one year; W. T. Leacock, D. D., seventeen years; C. H. Williamson, one year; C. F. Rottenstein, one year; C. S. Hedges, D. D., eleven years; T. R. B. Trader, two years; J. W. Beckwith, D. D., two years; W. F. Adams, six years; J. N. Galleher, two years; J. F. Girault, seventeen years; S. S. Harris, four years; John Percival, D. D., twelve years; H. M. Thompson, D. D., four years; W. P. Kramer, three years; A. I. Drysdale, four years; R. H. McKim, two years, and D. Sessums, two years.

LAITY.—L. C. Duncan, ten years; Thomas Butler, seven years; Richard Relf, four years; L. Mathews, one year; Charles Harrod, two years; J. W. Andrews, one year; Dr. Ira Smith, one year; L. Dupuy, two years; John Nicholson, two years; Thomas Sloo, seventeen years; P. M. Ozanne, four years; W. M. Goodrich, eight years; G. B. Duncan, two years; James Grimshaw, twenty-four years; Thomas I. Dix, ten years; George S. Guion, six years; A. P. Cleveland, one year; Robert Mott, twelve years; Henry V. Ogden, twenty years, and James McConnell, fifteen years.

## GENERAL CONVENTION.

CLERGY.—N. S. Wheaton, D. D., twice; Charles Goodrich, D. D., three times; D. S. Lewis, D. D., twice; Fr. L. Hawks,

D. D., LL. D., N. O. Preston, three times; E. Guion, A. H. Lamon, Edward Neville, D. D., A. D. McCoy, twice; C. S. Hedges, D. D., twice; W. T. Leacock, D. D., twice; T. R. B. Trader, three times; T. B. Lawson, D. D., W. F. Adams, three times; W. T. D. Dalzell, D. D., five times; J. F. Girault, seven times; J. N. Gallcher, S. S. Harris, H. M. Thompson, D. D., John Percival, D. D., three times; H. H. Waters, four times; W. P. Kramer and H. C. Duncan, twice.

LAITY.—L. C. Duncan, twice; Joseph Lovell, J. W. Andrews, John Whitehead, John L. Payne, twice; John L. Lobdell, four times; George S. Guion, twice; G. B. Duncan, twice; W. M. Goodrich, Charles C. Peck, James R. Chambers, George S. Lacey, Dr. William N. Mercer, A. P. Cleveland, James McConnell, three times; P. L. Cox, Robert Mott, twice; J. H. Keep, Bradish Johnson, George W. Race, four times; J. A. Campbell, B. Biscoe, J. P. Hornor, twice; H. C. Minor, Carleton Hunt and H. V. Ogden.

## SECRETARIES.

W. F. Brand, 1838–1839; Thomas W. Morgan, 1840; John Whitehead, 1841; L. C. Duncan, 1842; George E. Payne, 1843; Rev. Charles Goodrich, 1844–1845; John L. Lobdell, 1846, 1847, 1848; Rev. N. O. Preston, 1849–1854; George S. Lacey, 1855–1858; Rev. A. D. McCoy, 1859–1860; Rev. John Fulton, 1861–1862; Rev. L. Y. Jessup, 1866–1867; Rev. J. F. Girault, 1868–1869; Rev. H. C. Duncan, 1870–1875, 1881, 1883–1888; Rev. S. Burford, 1876; Rev. John Percival, D. D., 1877–1880; Rev. W. K. Douglas, S. T. D., 1882.

## ASSISTANT SECRETARIES.

George S. Lacey, 1852; Rev. John Fulton, 1858; Alfred Guion, 1860; Rev. George W. Stickney, 1861; Douglas West, 1866; Rev. W. F. Adams, 1867; Rev. A. G. Bakewell, 1868, 1869, 1884–1888; Rev. S. Burford, 1870; E. M. Mason, 1871; A. W. Starbuck, 1872; Rev. Campbell Fair, 1873; Rev. P. Macfarlane, 1874; Rev. S. H. Granberry, 1875; Rev. G. R. Upton, 1876; Rev. M. M. Moore, 1877; S. M. Wiggins, 1878; W. P. Ross, 1879; W. L. Rowley, 1880; Rev. I. N. Marks, 1881; Rev. H. McN. Minturn, 1883.



## TREASURERS.

The secretaries from 1838 to 1850, inclusive, were the treasurers *ex officio*. J. M. Norman, 1851–1854; L. C. Duncan, 1855; G. B. Duncan, 1856–1858; Thomas I. Dix, 1859–1869; W. McW. Wright, 1870–1882; John Chaffe, 1883–1884; S. M. Phelan, 1885–1888.

## STATISTICAL REPORT.

| Years. | Baptized. | Confirmed. | Communicants. |
|---|---|---|---|
| 1839–1841 (3 years) | 391 | 39 | 221 |
| 1842–1846 (5 years) | 1,248 | 409 | 575 |
| 1847–1851 (5 years) | 3,183 | 653 | 952 |
| 1852–1856 (5 years) | 3,736 | 855 | 1,342 |
| 1857–1861 (5 years) | 5,020 | 1,374 | 1,859 |
| 1862–1866 (5 years) | 1,850 | 476 | 1,556 |
| 1867–1871 (5 years) | 3,150 | 1,934 | 3,445 |
| 1872–1876 (5 years) | 4,070 | 2,184 | 3,539 |
| 1877–1881 (5 years) | 3,049 | 1,396 | 3,556 |
| 1882–1886 (5 years) | 3,078 | 1,837 | 4,339 |
| 1887–1888 (2 years) | 1,160 | 879 | 4,438 |
| In all | 29,835 | 12,036 | |

The grouping of the years is so made as to throw the three years preceding the permanent establishment of the Episcopate together, 1839–1841, and the years of the Civil War, 1862–1866. The number given as those of the communicants is that for the year last named in each group.

The number of the confirmed as given above does not correspond to that given at the end of the general history of the Diocese. The latter embraces only those confirmed by Bishops of Louisiana. The figures above embrace those and also the four hundred and seventy-six confirmed by Bishops Lay and Gregg during the Civil War, and by other Bishops immediately after it; and also the one hundred and ninety-four confirmed by Bishop Wingfield in 1879.

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